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[For the Register.]

THEOLOGY.

Theology is aptly enough the bony framework of our religious being. How important then, that it should be symmetrical, vigorous and healthy. But unfortunately we can have as little to do with our theology as with the symmetry and vigor of our bodies, till it is too late; till they have become too fixed and rigid to think of altering them. Our parents only, are responsible for them. They attend to the formation of both, or leave both to neglect and chance. We cannot be too thankful, if we have had sensible parents in these respects; if we have escaped the fashionable deformity and imbecility of our bodies, or the equally fashionable narrowness and bigotry of our religious opinions and sympathies. Fashion of any kind is cruel and imperious.—Neglect and chance are kind in comparison. Happier by far, the lot of the child of neglect and poverty, that trusts to Providence for his daily bread and education, than that of the child of opulence, that must be robbed of all the fair proportions of both body and soul, the richest heritage from his Maker, to be transformed and fashioned to suit the cut of some shop print, or human catechism. Nature, if let alone, will always be normal. Human hands and human care may help, hasten, strengthen her, but they can never change her course. They must work with her, or against her. There can be no neutral effect. Nature's growth may be dwarfish, but without accident, can never be deformed. Deformity is the invention of man.

But there are thousands, who have received a false religious education, who from childhood have imbibed a false theology, who have so long been cramped and dwarfed in their opinions and sympathies, that they no longer have any spiritual vigor, or health. They are the children of bigotry, and in the light of heaven hideous as deformity. Their life-tide creeps sluggishly, and sickliness and weakness are the law of their existence. Is there no remedy for these? I would answer not in clamps, nor screws. Quacks may recommend them, but they will only increase the evil. Neither would I *bone* a man, as a Parisian cook a fowl, and skeleton him anew. It would be a great triumph of science no doubt, if the skill of the operator were equal to his boldness. But how many of our religious teachers, our spiritual surgeons, attempt this identical operation. They allow no compromises, recommend no half measures, accept no mere expedients like wooden limbs, silver bridges and trepanned skulls, but every time they address you, they give you theology enough, all jointed and wired, to reskeleton you complete, if not to ossify your heart besides. A beautiful theory, only quite impracticable. They only lack the skill to make it assimilate, to make it bone of your bone, and so you, poor mortal, are doomed, tortoise like, to wear your skeleton the rest of your life on the outside. This mode of wearing one's theology has not its conveniences, and doubtless on this account strongly recommends itself to some. It never attaches itself very closely, and when a little worn, is easily exchanged for another. It also serves for a cloak under the name of armor and a shield. My meaning is simple and plain. Few persons change their religious opinions, either entirely or at once.

Nature in this, as in all things, is our best instructer and guide. First is the blade, then the ear, then the full corn in the ear. So in our own frames. Assimilation, concretion, hardening into bone, are all the work of time. The process is a gradual one. No violence is used, nor is necessary. The same nourishment of God's furnishing, gives firmness to our frames, strength to our muscles, and elasticity, grace and beauty to our whole bodies. Such should be our spiritual food. It should consist of no one single element of our spiritual growth. It should contain all necessary for our greatest perfection. Religious teaching should enlighten the understanding, and warm the heart; it should excite our purest and best sentiments, our warmest sympathies, and kindle a flame of devotion in our breasts that should never burn cold or dim. Technical theology the spiritual food of the soul! Feed the immortal spirit on mere dogmas and dogmatism, and expect it to thrive and attain to heaven on such nutriment! The husks of the prodigal were a feast to it! The solid framework of our religious being, that gives form and beauty to the higher graces of the religious character, it may be, and as a single element of our religious instruction, it is all important, but to make an exclusive spiritual diet of it, can only produce spiritual leanness and spiritual death.

But say its apologists and advocates, "Your faith is wrong; your theology, of which your religious life is but the out-shaping, is all false. We must change that first, set that right, give you the stature of a man, firm and erect, and the rest of your being will easily conform, and health, grace and beauty will succeed." We would that facts confirmed the theory, but they do not. How many change their religious views by an appeal to the reason, by mere logic, by this or that dogma, being made to appear more reasonable than another? Solitary cases there are no doubt. But they are few. Interest unacknowledged, unperceived perhaps, has its thousands of proselytes to logic's one; the affections, pity, sympathy and love, its tens of thousands. And this is not all. The character of the converts is more widely different still. An anatomy is not more destitue of life, than the mere logician of the spirit of Jesus of Nazareth. It is not more repulsive to the general taste of mankind. But let the religious teacher touch the sympathies of one human heart, and the great heart of humanity vibrates in unison. Herein lay the power of our great teacher. He deeply sympathised with humanity. He knew its heights and its depths, its intricacies and its windings; in a word what was in man. The language of his teachings and of his life appeals chiefly to the hearts of men.—With theologians alone the Scribes and Pharisees, he condescended to reason in the set phrase of dogmatism. His blessings are upon the humble, the afflicted, the meek, the hungering after righteousness, the merciful and the pure in heart. His miracles, all wrought to alleviate human suffering, as well as attest to his divine mission; his tears at the grave of Lazarus; his words of consolation to the afflicted, of approbation to the well-doing, of encouragement to the weak and faint; his hearty sympathy with all that is good, and his unqualified condemnation of all that is bad,—all appealed to the finer sentiments of the soul, wherever they existed, and found their way to man's inmost heart. It is so still. The same living sympathy, the same self-sacrifice, the same disinterested appeals, will produce the same effect. All else is but sounding brass and tinkling silver. Logic without the spirit is but words and emptiness, theology a hollow shell, a child's rattle that ceases to please the heaven-fed, full-grown children of God. Let our religious teachers, then, learn from nature and from Jesus to feed us not upon husks that can give us no nourishment, but upon the living bread that came down from heaven. Let them elevate and purify our affections, enlarge our sympathies, not forgetting to enlighten our understandings; let them infuse into us the spirit of Christ, that we may be wholly his, and perfect, as our Father in heaven is perfect.

H. M.

WAS DR. WATTS A UNITARIAN?

The Congregationalist, in an article that we have not by us, denies that Dr. Watts was a Unitarian. Mr. Burnap, in his "Objections to Unitarians Considered," has gone thoroughly into this matter. We have room only for a part of his examination.

"At the time when Doctor Watts lived, Biblical criticism had scarcely begun to be cultivated, and, according to the principles of interpretation then received, he considered himself obliged to understand in their literal sense those passages in which Christ speaks of himself as "having come down from heaven," as "having been in heaven," &c. To account for these passages, he considered the human soul of Christ to have pre-existed, and to have come into the world. The common supposition, that the divine nature of Christ left heaven and came on earth, he treats as an utter impossibility, wholly inconsistent with the very nature of Deity.

"For the divine nature of Christ, how distinct so ever it is supposed to be from God the Father, yet can never leave the Father's bosom, can never divest itself of any one joy or felicity that it was ever possessed of, nor lose even the least degree of it; nor could God the Father ever dismiss the divine nature of his Son from his own bosom. Godhead must have eternal and complete beatitude, joy, and glory, and can never be dispossessed of it. Godhead can sustain no real sorrow, suffering, or pain. The utmost that can be said concerning the deity of Christ is, that there is a relative imputation of the sorrows, sufferings, and pains of the human nature to the divine, because of the union between them; so that the sufferings acquire a sort of divine dignity and merit hereby. It is granted, indeed, that this relative and imputative suffering may be sufficient in a legal sense to advance the dignity of the sacrifice of Christ to a complete and equivalent satisfaction for sin; yet the exceeding greatness of the love of the Father and the Son does not seem to be so sensibly manifested to us hereby, for all this abasement of the godhead of Christ is merely relative, and not real.

"And as it is plain that the divine nature of Christ could not be separated from the bosom of the Father when he came into the world and took flesh upon him, so neither could the human nature leave the bosom of the Father, if it had no prior existence and was never there. Therefore, in the common scheme, all this glorious and pathetic representation of the love of Christ, in leaving the joys and glories of heaven, when he came to dwell upon earth, has no ideas belonging to it, and it can be true in no sense, since it can neither be attributed to the human nor to the divine nature of Christ, nor to his whole person. I grant, that, by the figure of communication of properties, what is true of one nature may be attributed to the whole person, or sometimes to the other nature; yet that which is not true concerning either nature of Christ separated, nor concerning the two natures united, cannot be attributed to him at all. So that 'parting with the bosom of his Father,' and 'forsaking the joys and glories he possessed there,' are, according to the common scheme, words of which we have no ideas."

The only remaining part of the discussion, from which I have space to quote, is that in which he clearly proves that Christ had no such divine nature as is usually conceived of as the second person of the Trinity. The only divine nature which he had was the indwelling of the whole Deity in him. He enters upon the inquiry by the formal statement of the quesaion,—"Is the godhead of Christ and the godhead of the Father one and the same godhead?"

"If the divine nature of Christ be another distinct principle of self-consciousness and volition, another distinct spiritual being, or another spirit, this approaches so near to the doctrine of another God, that it is very hard to distinguish it. For, so far as our ideas of arithmetic and reason can reach, this seems to be a plain truth:—'If one infinite spirit be one God, two or three infinite spirits must be two or three gods.' And though the patrons of this opinion suppose these three spirits to be so nearly united as to be called one God, merely to avoid the charge of polytheism, yet it must be granted that this one God must, then, be one complex infinite being, or spirit, made up of three single infinite beings or spirits; which is such a notion of the one true God as I think reason nor revelation will admit. And yet, if this were the true notion of the one God, it is very strange that Scriptures should not clearly and expressly reveal it.

"When Christ expresses his own godhead in the New Testament, it is by declaring his oneness with the Father, that is, the union of the man Christ Jesus with the same godhead that is in the Father. 'I and the Father are one.'—John tenth, thirtieth. 'He that hath seen me hath seen the Father; I am in the Father, and the Father in me; the Father that dwelleth in me, he doeth the works.' John fourteenth, ninth, tenth. And it must be observed, that there is not any place in the New Testament where the miraculous works of Christ are ascribed to any distinct godhead of his own, different from the godhead of the Father, or the godhead of the Spirit of God that dwelt in him. And it is not reasonable to suppose that Christ would have always used these modes of speaking, and attributing his own works to the Father and his Spirit, if he himself had another godhead or divine nature different from that of the Father and the Spirit. For why should his miraculous works be attributed to the aid of another infinite spirit, which was not united to the man Jesus, and never be ascribed at all to that distinct spirit which is supposed to be united to him? I am sure this sort of representation leads our thoughts away from supposing Christ to have any godhead at all, if it be not the same as the Father's.

"If the godhead of Christ be another distinct spiritual being, different from the godhead of the Father, I do not see any fair and reasonable manner how the Trinitarian can solve the difficulties which arise from those Scriptures where God the Father is represented as the *only true God*, and under that idea distinguished from Jesus Christ; as John seventeenth, third,—'To know thee, the only true God, and Jesus Christ whom thou hast sent.' First Corinthians eight, sixth,—'To us there is but one God, the Father, of whom are all things, ... and one Lord, Jesus Christ, by whom are all things.' Ephesians fourth, fifth, sixth,—'There is one Lord, one faith, one baptism, one God and Father of all.' Now, we can scarce suppose the highest nature of Jesus Christ to be another infinite spirit, distinct from God the Father, without excluding it from godhead by these express Scriptures; but they may easily be explained to admit Christ's godhead, if we suppose Christ to be spoken of in these places chiefly in his inferior characters as man and mediator; and yet he may be united to, and inhabited by, the one true and eternal God, who is at other times called the Father, as being vested with different relative properties, and first in the great economy, as I have sufficiently shown in other papers."

If any one, after reading these extracts, can continue to count Doctor Watts a Trinitarian, let him read his solemn "Address to the Deity," which was prefixed to one of the last pamphlets he ever published. In it you will perceive the breathings of the same devotion which pervades his Psalms and Hymns, together with a reluctance to abandon his old theological opinions, with which his devotional feelings had become early associated. In one part of it, there is a striking acknowledgment that the doctrine of the Trinity had nearly driven him into infidelity.

There seems to be something almost providential in the manner in which this prayer has been preserved, as evidence of the last thoughts of Doctor Watts. It was prefixed to a treatise on the Trinity, containing a summary of all he had ever written upon the subject. Fifty copies of it only were published. His Orthodox friends, taking the alarm lest it should destroy his popularity and injure his influence, persuaded him to recall the edition and commit it to the flames. One copy only remained, and was afterwards found in a bookseller's shop at Southampton, in the year 1796, just half a century from its publication. The tract was entitled, "A Faithful Inquiry after the Ancient and Original Doctrine of the Trinity taught by Christ and his Apostles."

Doctor Lardner, one of the most honest of men, who had the best means of knowing his sentiments, as his nephew was one of his executors, saw him often during the last years of his life, and had the examination of his papers after his death, testifies,—"The last thoughts of Doctor Watts were completely Unitarian."

"Dear and blessed God! hadst thou been pleased, in any one plain Scripture, to have informed me which of the different opinions about the Holy Trinity, among the contending parties of Christians, had been true, thou knowest with how much zeal, satisfaction, and joy my unbiased heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me plainly, in any single text, that the Father, Son, and Holy Spirit are three real distinct persons in thy Divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of Divine doctrine; but I should have humbly and immediately accepted thy words, so far at it was possible for me to understand them, as the only rules of my faith. Or hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out and with certainty infer this doctrine, I should have joyfully employed all my reasonable powers, with their utmost skill and activity, to have found out this inference, and ingrafted it into my soul."

"Thou hast taught me, Holy Father, by thy prophets, that the way of holiness in the times of the Gospel, or under the kingdom of the Messiah, shall be a highway, a plain and easy path; so that the wayfaring man, or the stranger, 'though a fool, shall not err therein.' And thou hast called the poor and the ignorant, the mean and the foolish things of this world, to the knowledge of thyself and thy Son, and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of dispute, and endless mazes of darkness! And can this strange and perplexing notion of three real persons going to make up one true God be so necessary and so important a part of that Christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy, even to the meanest understanding!"

"Great God, who seest all things! thou hast beheld what busy temptations have been often fluttering about my heart, to call it off from these laborious and difficult inquiries, and to give up thy word and thy Gospel as an unintelligible book, and betake myself to the light of nature and reason; but thou hast been pleased by thy Divine power to scatter these temptations, and fix my heart and hope again upon that Saviour and that eternal life which thou hast revealed in thy word, and proposed therein to our knowledge and our acceptance. Blessed be the name of my God, that has not suffered me to abandon the Gospel of his Son Jesus! And blessed be that Holy Spirit that has kept me attentive to the truth delivered in thy Gospel, and inclined me to wait longer in my search of these Divine truths, under the hope of thy gracious illumination!"

Such were the last thoughts of a pious and learned man, after more than twenty years of examination of the sacred Scriptures. His Psalms and Hymns were comparatively a juvenile work, written wholly, as he acknowledges, while he was under the influence of opinions which were entirely traditionary, and adopted by him without even comprehending the terms in which they were expressed.

THE COMMON SCHOOLS OF NEW ENGLAND.

REMARKS OF MR. OSGOOD AT THE PILGRIM FESTIVAL

It was one of the facetious sayings of Sidney Smith that if a man were about to review a book, he had better not read it for fear of prejudicing his mind as to its merits, and because moreover a reviewer may write down many brilliant generalities that might be at once extinguished by the author's prosaic facts. Now, Mr. President, I am unfortunate that I cannot respond to your call from so favorable a point of view, for I have read the Common Schools of New England again and again. What can a plodding worker, who has been these twelve years a Yankee School Committe man, say in this brilliant assembly, from an experience so prosaic and upon a topic so familiar? I have been less than three months released from that long campaign of service among the young infantry of New England, and the words of your excellent sentiment seem to send me back to the Committee room, or upon the old round of visitation from district to district.

Shall I quote from my reminiscences of School Administration? The whole evening would be quite as little adequate for the task as would your patience. How vividly those years come back now, with their remembrances of hundreds of teachers examined and found capable or incapable—of thousands of scholars at their lessons, visited now at a venture, as they happened to be in their every day dress and demeanor; and now at the great exhibition, with their faces so bright and their dress so nice; little boys, great boys, little girls, great girls—all looking like a garden bed of pleasant flowers after a June shower. I could tell you of the oceans of school books submitted to our sage inspection, all warranted to be the best ever written, and promising to work all kinds of wonders, from teaching a new way to unlock the mysteries of A B C, to the condensing all physics and metaphysics—nay to packing the whole cyclopædia of knowledge—within two pretty covers. I could tell you of regular meetings of the Committee for ordinary business, and extra meetings for extraordinary occasions. Such occasions for example as presented by the inhabitants of some district who had been so ignorant of the treatise of Malthus on Population as to demand an enlargement of the school house; or by the complaints of some injured mother who declares that her son, who has a perfect disposition, has been whipped black and blue for nothing; or again, the summons comes to us to consider what we shall do to supply the place of our best High School Master, who has accepted a professorship in a Western College, or to find successors, who (alas! most frequent cause of defection) have decided to accept the degree of M. R. S., and transfer their gift of teaching to another sphere.

But, Mr. President, I will spare your patience, and keep to myself the chronicles of those years of various, and I may add, pleasant service. Merely adding that I know the schools of New England well, and that they are in all respects improving under the faithful labors of zealous friends, faithful teachers, and the guardianship of an elevated public opinion, which identifies their interest with the public honor,—I will say a few words of more serious bearing.

Sir, from my soul I honor the Common School. I honor it in its humble origin and in its majestic triumph. Do we look for its origin, look to the common sense of our fathers, and you find it at once. The Common School, as we understand it—the school not maintained by charity, but established and supported by people themselves, for the good of their own children—is the growth of the common sentiment of the Pilgrims in their peculiar position.

To one judging of the future with a superficial mind, it might have seemed as if to the Cavaliers of Virginia, rather than to the Puritans of Massachusetts, this palm of honor would have been given. As early as 1621, a free school was established in the Old Dominion, and priestly prerogative and chartered wealth presided over its beginning. But this plant struck no root into the soil. It was only an exotic, and soon languished away. It was not the growth of the colonists themselves, but a charity institution imported from abroad. The master and usher were endowed with 1000 acres of land and the privilege of five servants. Yet all was in vain. Not such was the case with the Puritan educational movements, whose first public expression seems to have been embodied in the vote of a Boston town meeting in 1632, to the effect that "our brother, Philemon Pormont, shall be entreated to become schoolmaster for the teaching and nurturing of youth among us." Soon the town vote became the colonial law of 1679; every fifty householders were to support a school for reading and writing, while every hundred householders were to provide a master capable of preparing youth for College.

There is no mystery about this noble movement. It was the most obvious expression of the mind of the forefathers. They believed in the God of the Bible, and wished their children to learn His attributes from His own Word.—They had sacrificed everything for civil and religious liberty, and were determined that their children should be able to understand their duties to the State. They were dependent upon their own labor, and were resolved that their children should be taught the best way to earn an honest living. So the school house arose. Religion and Liberty gave the rude edifice a consecration beyond that of pontiffs or pageants. Hard handed industry stood by and gave its blessing. New England, with her stern face as of stone, looked into the windows of the school room, and followed with her gaze the groups of boys and girls to their humble homes. Translated into words, her expression was this: "Learn, children, learn to do right; learn to work well, and my hard face shall smile upon you as sweetly as the blessed mother of old smiled upon her child in his manger cradle." Sons of New England, has not our mother fulfilled her promise! Has she not smiled upon all industry! Who will not say that her rural villages and thriving towns are fairer to our eye than rich prairies that ask no toil, or tropical islands that know no winter's cold! Mighty this great stimulus of necessity, this need of earning our bread! How it gives an appetite for knowledge and an aim to life! Nay, what is there in the world that will drive the nonsense out of a boy or man sooner than the being obliged to get his own living for himself! Marvellous the power that industry has found in the Common School.

See this power in its actual results. Consider the triumphs of the School. My eloquent friend has spoken of the triumph of our arms, of the present commanding attitude of our nation before the world. I will not gainsay his strong words, nor deny altogether the need and the worth of our brave armies and navies. But, surely, theirs are not the best triumphs—theirs are not the mightiest weapons. The school master and school mistress command a stronger host than were ever led by the stout hearted Taylor, or the brave and unflinching Scott. The school boy's satchel has better ammunition than the soldier's cartridge box. The glance of the school girl's eyes does better execution and has more to do with the progress of civilization, than the gleam of the bayonet or the flash of the musket. I am making no empty rhetorical flourish in celebrating the power of the common school. Who shall set limit to its triumphs! Already it has gone to the extreme borders of our nation, and invaded regions that are to add new grandeur to our peaceful empire. The ring of the backwoodsman's axe is, more than the sound of bugle and drum, the reveille of our advancing hosts, and the chimney of the district school, wherever its smoke is seen, tells that the best of forts has been planted on our borders. The principle of popular education goes with the New Englander wherever he goes. It has doubled Cape Horn with him in his tempestuous voyage—it has climbed the Rocky Mountains with him in his perilous march—it has stood by his side as he has given his vote as a legislator in imparting law to the new El Dorado of the West. O Sir, my Yankee blood was stirred within me, as I read that Constitution of California. Hear it, eulogists of the Pizarros—hear it, admirers of conquerors whose greed for gold makes them reckless of blood, and mindful only of gain and lust. The cursed passion has not blinded the eyes of our people, even amid the dangers and distractions of their unsettled home, to the worth of that which is better than silver and gold. Education is made a corner stone of the New State, and broad lands are secured forever for its support. The day will be when new triumphs shall confirm and consolidate this peaceful agency—nay, when a *cordon* of the forts of knowledge shall connect Eastport with San Francisco, Wisconsin with Cape Sable.

But triumphs is not measured by extension so much as by elevation. The school has *elevated* its stand as well as *extended* its domain. If the trumpet of the archangel could recall the dead, and some particles of the dust that lies buried on old Copp's Hill, or in the Granary Burying Ground, could be reanimated with intelligence, and the spirit of Philemon Pormont, the famous Boston schoolmaster of two centuries since, could look round upon us, there would be some things in his own line that would be well worth his inspection. I care not what place we choose for the supposed visit, whether it be the noble institutions of New York, or Providence, or Boston. But to carry out the idea better, let it be his own Boston. Enter now this handsome building—a Primary School House. Its architecture is something of an improvement on the model before us (pointing to the red school house in sugar upon the table,) as much care being taken to admit fresh air now as was of old taken to keep out the rude winds of winter. Yet all honor be given to the old architecture of our fathers, honor beyond that rendered to any of the structures on which the Pugins or Barrys of our day servilely imitate and pretend to revive the edifices of an extinct age.

The Puritans did their best for the school-house, and following them, we ought to do ours. Go into the school, mark the cheerfulness and order of the scholars, the means of educating at once the senses and the intellect, the round of lessons, anon enlivened by music that makes the hours pass with a smile. Go through the various steps of the system. Visit the High School, and there hear Sherwin's boys solve problems in the higher mathematics, in a manner that would have made the eyes of Uriah Oakes, the marvel of ancient provincial calculation, start out of his head with wonder at what the world has come to. Look into the Latin School, and hear Dixwell and Gardner's scholars say their Latin and Greek, in a way that would have made the man who was christened in that blanket, the learned and pious John Cotton, believe that Oxford and Cambridge had crossed the ocean, and learning was not indeed to be buried in the graves of our fathers.

There are some things perhaps at which Philemon would shake his head. He used to think that almost all of science was in two books—the Bible and the Arithemetic—first, the Bible, second, the Arithmetic. He might think that we had changed the order, put the Arithmetic first, and made the Rule of Three more prominent than the Golden Rule in our system of education. How is it? Are we secularizing education, and giving our immediate temporal interests supremacy over spiritual things? I will not undertake to say that New England feels none of the prevalent disposition to worship the dollar, and to study out ways to its shrine. The old Puritan may have a stern account in this matter with his children. Yet they are not by any means wholly unworthy their ancestry; and while to him they may look somewhat reverently, in view of his ghostly austerity, they have no apologies to make to any men of other sections of the country, who accuse New England of being moved by a grovelling utilitarianism. Our Southern and Western brethren sometimes say that the Yankees are cold and calculating—without passion or enthusiasm, without poetry or romance—that for eloquence you must cross Mason and Dixon's Line, or the Alleghanies. Now we do not believe a word of this stuff. New England has heart, great heart too. Her utility is the expression of noble ideas; her uses embody manly energies and Christian sentiments. Her common expediences tend towards the beautiful in tastes and the humane in feeling. Behold her fair villages, her valleys and hills, teiling at once of thrift and of thought. Look to her schools, colleges, her homes for the blind and mute; her retreats for the widow and the orphan; her churches. With her, utility in her best efforts, is but the expression of her best faith, the application of the highest truth to practical life. Her spiritual teachers are practical—her practical leaders have not been unspiritual. Think of Edwards, that dweller in the upper air of metaphysical Divinity. If he reasoned of the affections and the will, it was to bring the truth of God to act directly on the lives of men. His mind, like the stately mountains between which he lived and labored, lifted its summit to the clouds, and sent down into the fields and houses of men, streams of living water. Think of Channing, so spiritual and so practical, writing of the working man's culture, and of the Sunday school, as earnestly as of the glory of God and the dignity of the soul which God has created. His mind was like the ocean on whose shore he was cradled, and whose waves, sparkling in beauty, and swelling in grandeur, bear goodly ships upon their bosom, and roll the treasures of the world towards the peaceful marts of industry.

Our practical men are not unspiritual. Our Franklin penned with his own hand a manual of practice from the God of Nature; and the mind that drew lightning from the heavens believed in a descending light far beyond the brightness of the electric spark. Bowditch! under his hand does not dull mathematical science beam with a divine radiance, and give the universe a more spiritual expression? Because of him, the sailor guides his vessel more securely, and has sweeter visions of home, as with open book he watches the chart and the stars and the compass. Nay, has he not illustrated the relation between exact science and the Divine intellect; and does not the cold calculus become even a ministry of faith as he applies the law of numbers and figures to the heavens, and shows us that mathematics can note, with the precision of musical notation, the harmony which the heavenly orbs follow in their rythmic and eternal marches. Sir—our Yankee utility is no foe of the ideal or the spiritual. It has been the handmaid of humanity and faith.—Such may it ever be; and when society wins better order, and the marvelous development of industrial art and material wealth shall be guided by a truer philosophy of accommodation, doubt not that among the agencies in this more Christian civilization the New England schoolhouse will do its part.

Mr. President, the hours trip on now with merry step. But you will not say that in mentioning the name of a good man who has lately gone from the world, that I am twining cypress with your festive myrtle. Nay, do I not rather add an amaranth to the chaplet that crowns our feast?

Twelve years ago, a great educational movement began in Massachusetts, which has had vast influence throughout the whole Union, and which has done wonders in raising up a noble band of teachers by means of Normal schools. If I understand the case, three men were chief in this work—Edmund Dwight, Edward Everett, Horace Mann,—neither of them more efficient than the first, the noble Boston merchant, who gave his wealth and heart to the cause. He has died within the year past. An enterprising merchant, his gains were large, and his charity kept pace with their advance. A philanthropist, his benevolence was as unostentatious as it was unwearied. A Christian, he had much of the strict virtue of the old Puritan day, and all the courtesy and refinement that give grace to the modern gentleman.

Mr. President, and Sons of New England, I give as my sentiment:

THE MEMORY OF EDMUND DWIGHT OF MASSACHUSETTS.

SPIRIT OF ROMANISM.

It has often been said with confidence that the generation of Catholics, succeeding that now immigrating hither so rapidly, would by necessity become enlightened through our schools and the various appliances of the spirit of benevolence, and ultimately form good citizens by the natural process of social and religious amalgamation. Such a hope may still be indulged, and no lawful means should be left untried to realize it.—But serious difficulties lie in the way, and among these not the least appalling are those which are created by the interference of the Romish priesthood.

The "Christian Register" states, in a candidly prepared article of a recent number, that Mr. Barry, moved with compassion for vagrant and neglected children, had adopted measures for their intellectual and moral improvement; among others he had opened for them a Sunday School in Sea street, carefully confining himself to such instructions as would promote the good conduct of the children, and avoiding any questions of religious belief. Soon after its commencement the school had 150 scholars, collected from the streets and the cellars, where they used to assemble for amusement or mischief. This alarmed the Catholic population, or rather the priests, and led to hostile demonstrations against Mr. Barry's proceedings. Some came to the school to induce the children to leave, and others to drive them away. "The school was assailed by the idle loungers in the streets, and Mr. Barry himself subjected to outrageous insult." Of consequence the school has been nearly broken up; a Sabbath or two since only 40 scholars were in attendance, while scores were in the streets "pitching cents and playing at props." In all this there is nothing new or strange. Such is the spirit of Romanism the world over. It hates the light and loves the darkness. It will neither encourage the one nor permit the banishment of the other, i. e. lest the priests lose their hold on the pockets of their people. But is it right that such a spirit be harbored in the midst of us! Is it right that children should be left uninstructed by their parents and priests, and prohibited the instruction of our schools? Is it consistent with patriotism or philanthropy, and much more, with the genius of Christianity, to allow the ignorance and immorality of children to be fostered in our commonwealth by the ministers of the man of sin! The subject is of vital importance and demands earnest consideration. [Boston Cong.

THE DESIRE FOR WEALTH.

There is yet another great principle involved in this request: it is that our desires for temporal good should be moderate. "Give us this day our "*daily bread.*" This prayer regulates the amount of our wants, and the measure of our desires. They are limited to a competency. If God's will so decide our destiny, "having food and raiment," we should "learn therewith to be content." We should be willing to live from day to day, fed by God, and from his table. Where our own duty is faithfully performed, we may not be anxious for to-morrow's bread; God would have us ever coming to him. We are not sure of to-morrow; we may not need his bounty then: for what "is our life; it is even a vapor that appeareth for a little while, and then vanisheth away." Time flies, the stream of life is ebbing away. That distant, uncertain thing, *to-morrow*, would have crowned the most ardent hopes, but for the grave. When it came, it brought only a cypress wreath. While we covet the good things of this world, the almond tree flourishes on our head, the shroud is weaving for us, and the dark and narrow house becomes our home. Whatever other Scriptures may justify a prudent forethought for the things of this world, the petition which we are amplifying obviously gives no countenance to the spirit of hoarding up. If a Christian man were to make the experiment, he would find it a very difficult thing to pray for great wealth. The spirit of covetousness and of prayer do not dwell together in the same bosom. We are instructed to ask only as we need; there is danger in asking more. God may give more, but it is not safe to ask for more, lest he should say of us as he did of his restive and grasping people of other days, "I gave them their request, but sent leanness into their souls."

It is a beautiful remark of Lord Bacon, bad as he was, "Seek not proud wealth; but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly." Wealth is desirable, not for its own sake, not merely for the wants it supplies. In itself, it is an abstract, imaginary thing, and where it is possessed, not unfrequently creates more wants than it gratifies. It is desirable, mainly, to augment influence, and extend the facilities of doing good. That accomplished statesman and jurist, the late William Wirt, a name that will be long illustrious and venerated in American history, on this topic makes the following touching observations: "Excessive wealth is neither glory nor happiness. The cold and sordid wretch who thinks only of himself, who draws his head within his shell, and never puts it out, but for the purpose of lucre and ostentation; who looks upon his fellow-creatures, not only without sympathy, but with arrogance and insolence, as if they were made to be his vassals, and he to be their lord; as if they were made for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but trust me, he can never be happy, nor virtuous, nor great. There is in a fortune a golden mean, which is the appropriate region of virtue and intelligence. Be content with that; and if the horn of plenty overflow, let its droppings fall upon your fellow men; let them fall like the droppings of honey in the wilderness, to cheer the faint and weary pilgrim."

It is a sad thought, that wealth is essential to distinction. It is not so. The voice of conscience, the voice of reason, the voice of God, announces it is not so. Wealth alone is not worth living for. Sigh not for wealth. Envy not the splendor and ease of the affluent. The most wealthy are often the most in want. "A man's life consisteth not in the abundance of the things which he possesseth." Where wealth is the most eagerly sought after, it is the least satisfying. No wise man will ever venture to pray that he might be rich. Let a man be thankful, if by exemplary diligence he can procure a comfortable living; if with this he can be cheerful and happy, he has the earnest of more, and what is of much greater consequence, he has the pledge that more will not be his ruin. An eminent merchant of this metropolis, distinguished not less for his liberality than his integrity and success in business, and who was a most exemplary ruling elder in one of the churches, remarked to the writer of these pages many years ago, "Sir, God has been pleased to *give* me a large share of this world's goods; but I have never dared to ask for more than my daily bread." [The Mercy Seat, by Dr. Spring.

[From the National Intelligencer.]

THE LAWRENCE SCIENTIFIC SCHOOL.

AT CAMBRIDGE, (MASS.)

This is a new branch of Harvard University, endowed by Mr. LAWRENCE, our present Minister to England. The sums bestowed for this purpose by Mr. Lawrence, have enabled the Trustees to erect a suitable building for the students in this school, and also a dwelling adjoining for the accommodation of the Dean of the Faculty. The studies contemplated are:

1. Chemistry, under Professor Horsford.
2. Zoology and Geology, under Professor Agassiz.
3. Engineering, under Professor Eustis.
4. Botany, under Professor Gray.
5. Experimental Philosophy, under Professor Lovering.
6. Comparative Anatomy and Physiology, under Professor Wyman.
7. Astronomy, under Professor Bond.
8. Mathematics, under Professor Pierce.

Candidates for admission must be eighteen years of age, and must be qualified to pursue to advantage the course of study to which they propose to give their attention.

It is optional with the students to study one or two or more branches out of those above enumerated. Attendance on the lectures and recitations is voluntary. In the class upon chemistry, a course of lectures will be delivered upon its practical application to the arts, and upon theoretical and experimental chemistry.

Professor Agassiz, a gentleman of eminent abilities, now fills the chair in natural history, by whom lectures are delivered,—1st. On the fundamental principles of the classification of animals; 2d. A course on Geology, theoretical and practical. The students occasionally accompany Professor A. in his excursions in the neighborhood for the purpose of practical demonstrations in the branches immediately under his supervision. These excursions are calculated to aid the student essentially in his appreciation of and inquiries into objects of natural history. The class has already made visits to Nahant, Mount Auburn, and Somerville, and in a few days it is proposed to visit Mansfield.

The professorship of engineering has been lately conferred upon Lieut. Henry L. Eustis, late assistant professor of civil engineering at West Point. This department is not yet in operation, but will be probably organized for the next term, which will commence on the 1st of March. This is a department which will, under adequate arrangements, exercise a highly beneficial effect.

The lectures on botany are given at the botanic garden in Cambridge. The series for the term embraces twenty-four lectures on structural botany, and on vegetable botany. The text-books include the writings of Jussieu, Henfry, and Gray's Manual.

Professor Lovering, *Hollis* professor of mathematics and natural philosophy, delivers a course of lectures on experimental philosophy, with instructions in the use of philosophical instruments. The works read by the students are those of Pouillet, Lane, Whewell, Mrs. Somerville, Bird, Carpenter, and Moseley.

Dr. Wyman is now giving a course of twenty-four lectures on comparative anatomy and physiology. Opportunities are afforded for studying the various tissues with the aid of the microscope.

In the astronomy class, the student has the use of the observatory belonging to the University, under the supervision of Professor William C. Bond, and Mr. George P. Bond, assistant observer. The observatory is supplied with the apparatus for simultaneous magnetic observations, entrusted to such students as wish to avail themselves of the charge. The works of Delembre, Bowditch, Olmstead, Pearson, &c., are used as text-books or for reference.

The student in astronomy possesses here facilities that cannot be obtained at other institutions. The observatory was erected some years since, at a distance of three-quarters of a mile from the college. It is on an eminence, and commands a view of some ten miles square at least. The astronomical instruments are of the most elaborate and expensive order, and well calculated to aid the pursuit of science. The large telescope is about twenty-one feet in length, and cost twenty thousand dollars. Although it weighs three tons, yet it is so nicely balanced on its pivot that it can be turned by a child. The observatory buildings, grounds, and the astronomical apparatus cost, in round numbers, seventy thousand dollars.

In the higher mathematics, and especially in analytical and celestial mechanics, instruction is given by Benjamin Pierce, LL.D., *Perkins* professor of astronomy and mathematics. This course embraces curves and functions; analytical and celestial mechanics; mechanical theory of light. The authors used in the class are Lagrange, Adams, Leverrier, Lacroix, Bowditch, &c.

A museum of natural history upon an enlarged scale is commenced, under the control of the several professors. The students of the scientific school, in addition to the use of the observatory, have access also to the mineralogical cabinet of the University, the Rumford and philosophical apparatus, the anatomical museum, the botanic garden, and the public library.

The fees for special students in chemistry are, for daily instruction, $50 per term, and the use of the laboratory apparatus and supplies, $25.—For instruction three days in the week, $50 per term, and for one day in the week, $25.

There are other advantages enjoyed by students, which will be duly appreciated by those who are eager for improvement. These are in the uses of the several libraries, consisting as follows:

The University library	56,000 vols
The law library, in Dane Law College	13,000 "
The theological library, in Divinity Hall	3,000 "
The medical library	1,200 "
And the society libraries	10,000 "
A total of	83,200 "

ORIGIN OF NEGRO SLAVERY

their power. But his was not a spirit to be daunted by opposition or deluded by sophistry and intrigue; and when, in 1519, in a discussion with Sepulveda concerning the Indians, held in the presence of the young and proud Emperor Charles the Fifth, Las Casas said, "It is quite certain, that, speaking with all the respect and reverence due to so great a sovereign, I would not, save in the way of duty and obedience as a subject, go from the place where I now stand to the opposite corner of this room, to serve your Majesty, unless I believed I should at the same time serve God,"—when he said this, he uttered a sentiment that really governed his life and constituted the basis of the great power he exercised. His works are pervaded by it. The earliest of them, called "A very Short Account of the Ruin of the Indies," was written in 1542, and dedicated to the prince, afterwards Philip the Second;—a tract in which, no doubt, the sufferings and wrongs of the Indians are much overstated by the indignant zeal of its author, but still one whose expositions are founded in truth, and by their fervor awakened all Europe to a sense of the injustice they set forth. Other short treatises followed, written with similar spirit and power, especially those in reply to Sepulveda; but none was so often reprinted, either at home or abroad, as the first, and none ever produced so deep and solemn an effect on the world. They were all collected and published in 1552; and, besides being translated into other languages at the time, an edition in Spanish, and a French version of the whole, with two more treatises than were contained in the first collection, appeared at Paris in 1822, prepared by Llorente.

The great work of Las Casas, however, still remains inedited,—a General History of the Indians from 1492 to 1520, begun by him in 1527 and finished in 1561, but of which he ordered that no portion should be published within forty years of his death. Like his other works, it shows marks of haste and carelessness, and is written in a rambling style; but its value, notwithstanding his too fervent zeal for the Indians, is great. He had been personally acquainted with many of the early discoverers and conquerors, and, at one time, possessed the papers of Columbus, and a large mass of other important documents, which are now lost. He says he had known Cortes "when he was so low and humble, that he besought favor from the meanest servant of Diego Velasquez"; and he knew him afterwards, he tells us, when, in his pride of place at the court of the Emperor, he ventured to jest about the pretty corsair's part he had played in the affairs of Montezuma. He knew, too, Gomara and Oviedo, and gives at large his reasons for differing from them. In short, his book, divided into three parts, is a great repository, to which Herrera, and through him all the historians of the Indies since, have resorted for materials; and without which the history of the earliest period of the Spanish settlements in America cannot, even now, be properly written."

CHRISTIAN REGISTER.

Boston, Saturday, January 26, 1850.

SHALL THERE BE UNION AMONG MINISTERS?

We do not refer to those of the same denomination. Between them, there are many bonds or fellowship and sympathy, which will draw them together in friendly relations, and generally cause them, when an occasion requires, to act in concert. We refer to the members of the profession, of whatever denomination, and it is of them, as Christian ministers, whatever their peculiar sectarian opinions, that we ask the question, Ought there to be union among ministers?

Did a minister see that the half-dozen respectable lawyers in his neighborhood were always at open or secret strife with each other, each endeavoring to build up his fortunes on the misfortunes of his neighbor, he would think that their personal and professional standing was higher than it ought to be, or that their characters would rapidly sink to a lower level.

Did a minister see that the half-dozen respectable physicians in his neighborhood abjured the friendly sympathies which naturally grow out of the same profession,—did he see them indisposed to live in harmony, ready to suspect each other, inclined to foster the unworthy imputations against each other floating through the community, not displeased to see one another unsuccessful, more on their guard against each other than against the rest of the world, he would say that if it did not already indicate, it would soon produce a miserable state of character. On the contrary, did he see them disposed to act in concert, ready in a friendly spirit to do each other friendly offices, the guardians of each other's reputation, in the habit notwithstanding their different theories and modes of practice of meeting together for mutual improvement, and consulting and acting harmoniously together in all matters having for their object the promotion of the public health, the minister who saw this would say, "These are honorable, right-minded men, who understand their relations and their duties to each other and society, men whose characters are a perpetual benefaction to the community, and who deserve all and more than all the respect and confidence which is given to them.

What is the sort of judgment, then, which any sensible layman must form respecting what ought to be the intercourse of ministers connected with the same community? It is very certain he would feel, whatever their theological differences, that it was specially incumbent on them to live in brotherly harmony, and to act in concert for the welfare of all around them.

There cannot a greater calamity befall a town, than to have ministers who think it their chief business to be ardent champions of different sects, and to carry on a constant sectarian war with each other. It alienates societies, splits neighborhoods into jarring fragments, and while it builds up churches, debases the souls of those who meet in them. Such men, under the forms of religion, will in a few years, almost drive the Christian spirit out of a town. For the religious heart is substituted a zeal for opinions and forms, plans and counter-plans for sectarian growth, more satisfaction in gaining a convert to a creed, than a convert from sin, and all the miserable brood of rivalries and jealousies which spring up under such fostering. There may be great activity, new churches may be built, much money may be raised, a great deal be done in the name of religion, but after all it is a sort of infernal religion, whose chief spiritual products are pride, and jealousy, and evil speaking.

Nay, one minister of this kind coming into such a town, makes himself a public nuisance. Busy, unscrupulous, ambitious, and very likely efficient, he proclaims that the peace and harmony and general friendliness which exist, are the signs of spiritual deadness, as if the harvest could never grow unless it were lashed by an incessant tempest. The people are dead, and the ministers unfaithful. He must have life, must stir them up. His new methods attract attention. The old church no longer answers, and he must have a new one, and when built, its vacant places are to be filled by new converts. Forthwith a sectarian crusade begins. His peculiar doctrines are urged as the conditions of eternal salvation. The contagion spreads. Attack produces defence. Devotional books cease to be read and controversial books take their place. Each society is afraid of losing and anxious to gain, and observes each Sunday what new member comes, or old members goes. Slanderous reports begin to spread. A jealous feeling of wrong and persecution arises. Not only neighborhoods, but families, are split into factions. These paltry strifes are brought into the sacred precints of the home. Its members can hardly pray together there, and on Sunday husbands and wives and children are scattered abroad to different churches. Even devotion is made an engine of defence or proselytism. In a few years it is found that the affections, the brotherly kindness of neighbors and friends, all generous judgments and relations have have been damaged and debased. The feelings of men have grown acrid and suspicious towards each other, devotion has lost its humility and trust, and the town has been seriously hurt in all its higher sentiments and principles. Its best men are not as good as they were. These are evils not so obvious as some others, but they are among the worst evils which can afflict a community. It is as if all its good angels had left it, and only the angels of wrath and strife been left behind. We do not hesitate to say, that such a minister as we have described is more pernicious and dangerous to the spiritual welfare of the community than all its haunts of dissipation.

What ought to be their relations, then? We say at once, those of union, brotherly kindness, friendly intimacy, and mutual concert for all good ends.

"But how can they walk together unless, they be agreed?" If they are honest men in their professions, they are agreed in what is essential, and their agreement is as great as is commonly desirable. Their professed object is to lead men to revere and obey God, to follow Christ, and to promote amongst men on earth, the principles and the practice of justice, mercy, truth, and humanity. They all believe that the only true peace for man on earth or in heaven is to be found in a heart, brought to the true love of God and of man. Surely here is sufficient ground for common action.

Suppose that, instead of regarding themselves as the leaders of hostile camps, they were to feel towards each other and treat each other as brethren, that they were to meet together for mutual improvement, should discuss together their speculative differences for the purpose of gaining light from each other, should consult together how best to promote the welfare of the community, should act together, and stand by each other, and befriend each other,—would not this accord with our best ideas of what a body of neighboring ministers should be to each other? Instead of wasting their stength in mutual strifes, it would be concentrated and made efficient in all good enterprises. The community would feel the worth of their beneficent labors. They would all deservedly occupy a place of more respect and weight.

One reason, we believe, why the character of ministers has fallen in the respect of intelligent men, is this eternal jangle of sects, in which they are the leaders, about matters which every reasonable man knows to be of secondary moment. But above all we desire to see this brotherly concert among ministers of all denominations, because it is Christian, and because the state of disunion is an unholy one.

The time has come when the influence of a profession must depend on its real usefulness. The ministry must show that it has a right to the confidence and respect of all right minded men, or every year it will sink to a lower level in the general regard. Nor can ministers afford to throw away any legitimate and Christian source of influence. They do not stand strong enough to fight a double battle with the world, and with each other. Nor can any individual minister exercise his legitimate influence for good, while standing alone. If Christianity be true, his position is a false one. He needs the help of his brethern, and they need his help.

We believe the best interests of society are dependent on no single thing more than on keeping up to a high standard, both of learning and of character, the profession of the ministry. When ministers occupy their right place, they stand at the fountain-head of human good. But their number must always be small, and if disunited, they must be weak. We long for the time to come, when they shall be ready to forego minor differences for the sake of higher and holier ends, and when they shall have that influence for good, which comes from a true fraternal and Christian union.

Preparation for Church. It is almost as important for hearers as for preachers to prepare themselves for public worship. They who rush thoughtlessly or with a mind full of worldly thoughts into the sanctuary, are not in a fit state to profit by the service. We should go to our public devotions with hearts attuned for them by our private meditations and prayers. And on entering the church, if, instead of looking round, we utter a silent prayer for a divine blessing on us and those around us, it will add greatly to our edification and to the power of the preacher.

NEW YORK EVANGELIST AND THE VICARIOUS ATONEMENT.

It gives us pleasure to reciprocate with the Evangelist, as we sincerely do, the kind words which it has applied to us.

"We are well pleased to discuss, with a paper so courteous and candid in its temper and manner, the great fact of our religion—the death of Christ for the sins of men. On our part we shall aim to be strictly critical and logical, and at the same time endeavor never to depart from the fair example of our opponents in the way of conducting the argument."

It may perhaps assist our readers if we here state precisely wherein we and the Evangelist agree, and what are the exact points at issue between us. We agree,

1. That there is, so far as we can see, no decisive philosophical objection to the doctrine of the atonement as explained by the Evangelist.

2. That among many heathen nations sacrifice was considered by the worshippers to be of a strictly expiatory or vicarious character. That it really had any such influence on the divine mind, is a point which we probably should both decide in the negative.

3. We have no doubt that many of the Jewish worshippers regarded some of their sacrifices as expiatory or vicarious.

But what do the Sacred Writings teach as the true meaning of sacrifice? In reply to this question we agree,

1. That in certain cases restitution, penitence and sacrifice were accepted instead of the penalty that would otherwise have been inflicted.

2. That in some cases where restitution and penitence alone were not sufficient to absolve the transgressor from punishment, the civil penalty was remitted when sacrifice was added to restitution and penitence.

Just at this point we differ. *We* say that sacrifice in connection with restitution and penitence, was accepted instead of the penalty, and so far had something of a propitiatory and vicarious character. As the consummation of the whole act of which restitution and penitence were essential parts, the sacrifice, like the sealing of a deed, stands for the whole transaction, and therefore, in legal terms, has attributed to it effects which properly proceed from the whole. Restitution and repentance are needed to place the offender right in his own mind, and the sacrifice, as a solemn public acknowledgment of guilt, connected with prayer for forgiveness, was needed to recognise and secure the authority of the law which had been broken, and which must fall into contempt, if permitted to be violated with entire impunity. Sacrifice, we believe, was propitiatory, just as prayer is propitiatory, securing forgiveness which without it would not be granted. Sacrifice in the same connection was also, we think, vicarious, i. e. accepted in place of the penalty which would otherwise be inflicted; just as a public confession of guilt and expression of penitence in an offending church-member may be accepted in place of the penalty of suspension or expulsion, which would otherwise be inflicted.

The view of the Evangelist, as differing from this, we give in its own words.

"What the Register calls one complex act, is really two distinct acts in two distinct relations. Repentance is the subjective atonement, or reconciliation of the internal dispositions of the sinner to the Divine law. The vicarious and propitiatory sacrifice is the atonement or reconciliation of the sinner to the penal demands of the law. The one meets the legal requirement of spiritual reetitude; the other answers the penal liability.

The whole force of sacrifice evaporates when we attempt to represent it as the mere formal seal of confession and repentance. The signature and seal affixed to a deed is a perpetual record that an individual freely and actu lly made a transfer of property. It is a simple and rational mode prescribed by law. It is not complete without the seal, because this is a part of the mode prescribed. But a sacrifice is no record—no means of perpetuating an act. Repentance and restitution, publicly made, are complete without it. They require no signature and seal, and sacrifice cannot by any rational idea be so construed. It is true that sacrifices were offered when men entered into covenant with one another; but this was done as a solemn propitiation of the Divine favor, and an attestation of the Divine presence. It was natural to throw the influence of the most solemn rite of religion over the most important transactions. But an extension of the use of the rite does not explain its origin, or retract its meaning on those awful occasions when crime was to be expiated."

With the explanation of a propitiatory and vicarious sacrifice which we have given above, we accept all that is said in the first paragraph here quoted. It precisely meets our view of the case. While repentance, accompanied by restitution as "the subjective atonement or reconciliation" "meets the legal requirement of spiritual rectitude," sacrifice as the outward expression of penitence, or the objective atonement or reconciliation, "answers the penal liability." That is, the public, solemn confession of guilt made through sacrifice, the most impressive of all religious rites, answers the penal liability and is accepted instead of the legal penalty. As to what follows in the next paragraph, we only repeat, what we have in substance said before, that though repentance and restitution were in themselves complete without the sacrifice, yet sacrifice, as a most imposing part of the Jewish ritual, was employed to invest the whole act with a more solemnly religious meaning, and thus to make the confession of guilt before God and man so fearful a thing as to preserve the sacredness of the law, even when the civil penalty was remitted. "It was natural to throw the influence of the most solemn rite of religion over the most important transactions;" and as far as the authority of the law was concerned, no transactions were more important than those which we have mentioned. It must, therefore, have been peculiarly natural to throw over them the influence of the most solemn of all rites. But that in its connection with "those awful occasions where crimes were to be expiated," it had a wholly different meaning from what it plainly had on other occasions, is what we have no right to say, unless express instructions to that effect are given.

We quote the closing part of the article in the Evangelist, with the assurance that we are entirely ready to accept, in the Evangelist's sense, "the sacrifice of Christ as a revealed fact," if we can only find that it *is* revealed; and that we shall examine "the proofs" which may be advanced with a sincere desire to learn what the Scriptures have taught on this great subject.

"If men are punished for their sins adequately, then the penalty is met. But the scheme of salvation contemplates as one of its ends, to save men from this punishment. This is done by substituting the death of Christ as a propitiatory sacrifice, symbolized by the ancient propitiatory sacrifices. In the government of God, the death of Christ is made to answer all the ends of law, in respect to those who by repentance and faith attach themselves to the great sacrifice, that would be answered by their suffering the penalty in their own persons.

"Now assuming, for the moment, what we are prepared to prove, that this doctrine is no speculation, but a great fact revealed in the Scriptures, we think that all the difficulties which have arisen owe their origin to over-nice human speculations, upon a subject which 'lies in a province wholly beyond the reach of human speculation.' We may ask, How can an innocent being be made to suffer for the guilty?—whether he suffered the precise penalties of the law in kind and amount?—and many other questions of a like nature, springing up from our own speculations. But it is just here that we feel disposed to pause. That the penalty of law should be answered in some way, is not an irrational idea. And if God has announced the death of Christ a vicarious sacrifice, which he perceives to answer the demands of his law, and with which he is satisfied, why cannot we be satisfied on our part, simply to believe and obey the rule of salvation? Let us accept the sacrifice of Christ as a revealed fact, and then we can say with the Register, 'Faith in Christ and in God as revealed to us in his Son, a faith showing itself in the fidelity of our lives, in prayer, in submitting our hearts to the influences of the Holy Spirit, in love to God and love to man, is the one thing needful to our salvation.' We only ask that this faith in Christ shall contemplate him as he is revealed, 'the Lamb of God which taketh away the sin of the world.'

"Our proofs that the death of Christ was a vicarious and propitiatory sacrifice we shall reserve for another article."

ADVERTISING IN CHURCHES.

Some of our pulpits are made advertising boards; and notices are read from them, which have no reference to religious purposes. When the pulpit refuses to give such notices, they obtrude themselves in other ways on the attention of the congregation. A few Sundays ago, there was left in every pew of a church in this vicinity an advertisement of an exhibition to take place during the ensuing week, by the "prince of funny fellows," and on the paper was an engraving of "the prince himself" with his guitar. It is very seldom that any notices but those of religious meetings in which the society are particularly interested, should be given in a church. They break in harshly on the services of the sanctuary.

A peaceful conscience, honest thoughts, virtuous actions, and an indifference for casual events, are blessings without end, satiety, or measure.

[Seneca.

A Rebuke well Administered. We learn from the N. Y. Literary World, that the Christian Inquirer, an ably conducted religious newspaper in New York, has raised its voice against the now prevalent habit of advertising religious services, the topics of discourse, the names of the preachers, and the reporting of the sermons in the newspapers. The Literary World, says that, "a single number of a daily New York paper before us has eighteen of these announcements, which put in anything but an agreable light the varieties of sectarian doctrine, and the modest worth of the various inculcators thereof. Probably, however, in many cases, the preachers announced have nothing to do with these theatrical star announcements. They are the efforts of lay members to attract a congregation to a half filled building, a mistaken way of complimenting their own vanity and a pet preacher, etc. Generally speaking, too, these religious notices are of the least important services.—Clergymen of due self-respect are, and must be, opposed to them. Carry these displays a step further, and large lettered *vans* will be seen moving along Broadway, the rivals of Mitchell, Burton, and Barnum." [Boston Journal.

We suppose that we agree entirely with what is meant by the above paragraph, and we rejoice that a step has been taken towards doing away a custom liable to much abuse. Regular religious services, whether on the Sabbath or at other stated times and places, should not be advertised in the papers. But extraordinary meetings, as charity lectures, or a course of lectures to be continued sometimes in one church and sometimes in another, like the course commenced in Mr. Waterston's church last Sunday evening, can hardly be advertised so well in any other way as through the papers; and if the notice is confined to a simple announcement of the lecture, and its subject, we cannot see why it may not as well be given through the public papers as in any other way. The most offensive way practised among us is that of breaking in on our devotional services by giving such notices from the pulpit. Sometimes when a stranger from abroad, whom many in this and the neighboring towns would wish greatly to hear, is about to preach on a week day, some stated lecture, we can see no serious objection to announcing the fact in the papers, though we should not think it right thus to announce him as about to preach in any particular church on the Sabbath. Such cases however occur very seldom.

SIMPLE WAYS OF FOLLOWING CHRIST.

We talk a great deal about being good, of aspirations after goodness, of possessing righteousness, of imitating Christ. But we do not always accomplish much in the attainment of these things, because we deal too much in generalities: we are not simple enough in our practice. There is a quiet loveliness of character, springing from the daily doing of Christ's will, that will clothe us with holiness, without our thinking any thing about ourselves. We can, like children, ask God when we wake in the morning, to help us to be good, if we ask for nothing else, and, every hour, opportunities will come to the willing spirit, and we must beware how we slight the answers to our petitions. How will you show a willing spirit, do you ask? How will you be good in a simple way? We will tell you how it is done. Perhaps when you leave your apartment in the morning, the first one that meets you, is fretting, worrying, scolding, in a word, is "cross." As you shall meet that person, will you reveal "what manner of spirit you are of." Speak to him gently, be patient, be soothing, bring him back to smiles and peace; there is surely something of Christ about you in the very power put forth. The child you live with may do something very wrong, how will you meet her? Shall she see you angry, vexed, provoked, or will you treat her carelessly and coldly? If you remember Jesus in that hour, your words will be sad, but earnest and kind and solemn. Have you never seen the effect upon a child? Have you never heard one say when penitent, "They talked so good to me!" You will only be thinking of the child, and its sin, and you will find the child is impressed by your goodness, and yet not yours but Christ's. You may hear harsh, severe, unkind words spoken by another, you may be silent, but if you can think of any pleasant thing wherewith to change that mood of mind, to check that current of thought, and feeling you have there done your master good service. "Very simple service," perhaps you will say, but we do not scorn the simplest service, for those we love in this world. It is not the magnitude, but the spirit of the gift for which Jesus cares.

You are sick? will you be fretful, impatient, or repining? or will you be thoughtful and unselfish? The very effort to overcome will make you more like Him, who overcame for you. You are going among the poor? Do you feel condescending, as if you were conferring a favor, or will you give the hearty clasp of the hand, sit down by the aged one and listen to her patiently, and smile upon the child, dirty, ragged and repelling as it may be, that is looking so inquiringly in your face? As you shall be attractive or repulsive, so will you be like or unlike Him, whom you would serve. We will go with you, where you may have thought no righteousness can be, to the brilliant crowded assembly. Can there be anything more worldly? Will you be full of frivolity, selfishness and vanity, or will you be simple, truthful, natural? Jesus will know his disciple there, as well as when in her chamber, kneeling. All this is simple enough. Christianity is a childlike obedience to the Father—our lives daily and hourly answering the question, "Lord, what wilt thou have me to do?"

There is no surer result of practical Christianity, than simplicity of character. The heart at one with God and Jesus, can afford to be read by man. It must come, if there be any earnestness in our hearts, any fervor in our prayers, any life in our efforts. Such simplicity will clothe us with loveliness and righteousness like a garment, and we shall be all unconscious, save of our master's presence,—too busy finding out,

"How many simple ways there are to bless,"

to think any thing about ourselves. We shall only love Christ more and more, love to pray more and more, find our sympathies every day becoming more intense and unselfish. Shall we not know, shall we not teach others to know, the meaning of the expression, "Our Life is hid with Christ in God?"

To our Poetical Correspondents. We profess to be very particular about our original poetry. At least three quarters of what we receive is not fitted for our purpose, though much of it is good. We have not yet published a line written by any one of our own number. We hope that any of our poetical correspondents whose pieces do not appear in the Register, will remember that in not publishing their contributions we are doing to them as we do to ourselves—and as, under a change of circumstances, we should wish them to do to us.

We are sorry to see that the Bible Christian, a modest but excellent paper published in Montreal, is to be given up.

WINTER SCENERY.

Are not many of our readers insensible to the magnificent scenery now around them, or within their easy reach? They perhaps will take long and costly summer journeys, for the mere gratification of the eye; but have with the present season associations only of dreariness and desolation. But if winter lacks variety, it has more of solemn grandeur, and awful beauty, than any other season, and abounds in the richest illustrations of beneficent design on the part of the Creator. Who can sufficiently admire the divine ordinance, which "sendeth snow like wool," in view of the various purposes which the fleecy mantle serves, uniting repose and beauty for the eye, ease of locomotion, facilities for numerous industrial interests, and protection for the numberless roots and germs, which would be destroyed by snowless frost? This covering of the earth is also admirably adapted to impart additional splendor and warmth to the oblique and diminished rays of the sun, to reflect in kindred beams the frosty moonlight, and greatly to enhance the brilliancy of the stars in the absence of their queen. Then too, the first moist fall of snow, adhering to every bough, and bearding every leafless twig with its feathery fringe. Descending unsuspected in the stillness of the night, and transfiguring the yesterday's whole scene before sunrise, in what pure and shining drapery does it clothe the naked landscape of autumn, how gloriously does it cover the retreat of vegetable life from orchard, field and forest. And when the raindrops freeze as they descend, or the snow melts and congeals at the same moment, stalactites hang from every roof, when every tree trunk becomes a transparency, and every bough is robed in the purest crystal, when the whole pencil of prismatic rays flashes upon the eye wherever a sunbeam falls, and the entire expanse seems the very temple of primeval light, surely no aspect of external nature is better suited to awaken our warmest admiration, or to lift our adoring thoughts to him who "has made everything beautiful in its season."

Yet another view inexpressibly grand has presented itself, as we have stood by the seashore on an intensely cold day, just as the severest storm of winter was giving place to sunshine. We have seen the whole eastern heavens radiant with wreathes and clouds of illuminated vapor, while the leaping, foaming waves, with their incessant spray-smoke, seemed the foam of a vast cauldron upheaved from fathomless depths by subterranean furnaces. In the mountainous regions of our northern states, winter assumes a yet more auful majesty. The waterfalls, which through the summer had tumbled from rock to rock, are now "motionless torrents, silent cataracts," "glorious as the gates of heaven," clothed with perpetual rainbows, while in height accessible only to

> "The eagles, playmates of the mountain blast,
> The signs and wonders of the elements
> Utter forth God, and fill the hills with praise."

Still farther north, we are told of the unequalled splendor of the long polar nights,—of the never-resting corruscations of the still mysterious Aurora Borealis,—of the meteors of every shape, size and line, that span, fill or cross in rapid flight the starry heavens.

With these gorgeous sights we are prone to have cheerless, gloomy associations, which ward off from our souls full consciousness of their magnificence. But why need this be so? The winter-bound earth is not the abode of suffering, but of repose and comfort. The birds have followed retreating summer to its perennial seats. The insects have closed their sunny term of being, and dropped into death, leaving only the unconscious germs of the next generation. Of other animals, some are torpid; others, safely housed, feed on the harvest which an inscrutable instinct has taught them to garner; others range the forest in storm-proof coats of mail, with which human art cannot begin to vie. Even in the region of perpetual ice, may be witnessed scenes of animal enjoyment as intense and as vivacious as in the torrid zone. Thus has God met the winter-needs of his lower creatures, while to man he has given skill so to temper every inclement element of the season, that, as climate increases in severity, its power over human comfort diminishes in the same proportion. The maximum of general suffering from cold is probably reached in Italy and the south of Spain, where frost is more feared and felt in the palaces of the nobility than in the dwellings of the Northern peasantry. On the other hand, we are told of the domestic comfort enjoyed in the turf-thatched houses and around the turf-fires of the Icelanders, than whom no people love their soil more dearly or forsake it with greater reluctance. If then the mantle of divine love covers man and beast in every zone and at every season, why should we not admire and adore, when God "giveth snow like wool, and scattereth the hoar-frost like ashes," as well as when "he sendeth his word and melteth them, causeth the wind to blow, and the waters to flow?"

THE SPECTATOR AT THE POTOMAC.

GERMANS IN THE UNITED STATES.

New tokens are constantly appearing that we are a mixed people. How various are not only the natural elements of which we are composed, but the influences under which we are growing! What a singularly diversified nurture is that under which the American character is being ripened, the American nationality consolidated, the American Future evolved!

Here is another sign that continental as well as insular Europe is exporting itself to the Western world, and that the improvidence, mendacity, and general unsteadiness of the Irish Catholics among us are to have some favorable offset, even within the limits of emigration itself, in the thrift, patience and obstinate perseverance of the Germans. We do not mean to cast an unqualified reproach at the present generation of Ireland. We have not the least sympathy with that narrow and bigoted prejudice that would exclude them from the circle of our charities when they come, fainting fugitives from the Old World's misgovernment, debilitated by its hereditary diseases and starving with its unresisted famine, to our shores. Could the Irish emigrant point to such a father-land, with such institutions, as the German, he would be a different creature certainly from what he is. We only congratulate the country that it receives some of the better products of European civilization along with the superstition and immorality which are the fruit of its barbarism.

But our German population is very far from being as intelligent, as well indoctrinated in the spirit and letter of our laws, or even as well supplied with the simplest rudiments of mental education, as all American citizens, and subjects of a Republic, ought to be. We have been greatly surprised recently at learning facts that show both the immense extent of this portion of our people, (they now number four millions) especially in the Middle and Western States, and their backwardness in getting Americanized. And on both accounts we rejoice in the establishment of such a journal as "The Spectator at the Potomac,"—a weekly newspaper in the German language, just started at Washington, of which the first number lies before us. We value it, not so much on account of its political complexion, and because it is to be a supporter of the present administration, as because we have reasons for believing it will prove an efficient promoter of literary culture, sound opinion on general subjects, and pure morality among our naturalized American-born Germans. It is a striking fact that these persons cling tenaciously to their own mother tongue, and are otherwise so clannish in their affinities and associations as to render them less open to our liberal ideas, and slower in becoming assimilated to our free government, than is desirable. It is no unusual thing to find Germans in Pennsylvania, of the third or fourth generation from the emigrant, speaking the German as perfectly as a citizen of Leipsic. We know descendants of persons who came over early in the eighteenth century that now use the unadulterated language of their ancestors. Hence the evident importance of circulating among them publications in the same tongue, but thoroughly American, as well as thoroughly Christian in their doctrine and spirit. There is already a Democratic German paper issued from Washington. It is well known that a very large proportion of our German voters, whether from a deliberate preference, or from associations with the name Democracy that they bring with them from the old countries, where it stands in simple and marked opposition to monopoly and aristocracy, and denotes the popular tendency,—vote the Democratic ticket.

Der Tuschaner am Potomac will contribute effectually to raise the character of the class for which it is designed, and every reader of German who can afford it will do well to subscribe for it, on account of its intellectual and moral aims and capabilities. The first number contains full reports of the doings and debates in Congress, a list of the members of both Houses, intelligence from the several States, editorial articles, foreign and local news, a summary of last year's events, a pictorial plan of the House of Representatives and Senate Chamber, and other matter suitable to a national paper, all well printed.

We have taken this favorable notice of "The Spectator" the more readily, because we have had an agreeable acquaintance with the Editor, Rev. Friedrich Schimdt, as a German Lutheran preacher in the south part of this city, and know him to be a man of superior powers, as well as an accomplished scholar.

[For the Register.]

TUCKERMAN INSTITUTE.

At the outset of Dr. Tuckerman's career, not a few of his friends cherished the hope that his great enterprise would facilitate, in a thousand ways, the access of the humbler classes to the means of intellectual instruction, refinement, recreation, and elevation enjoyed by their fellow creatures of the wealthier classes. In part, this hope has been fulfilled. Dr. Tuckerman commenced with courses of pleasant and profitable Lectures for the children and young persons of his flock. Other things of the same kind have all along been attempted or are still maintained under the auspices of the Ministers at Large, in our own country. In Great Britain, our friends have adopted a plan for such things that promises to help them on very effectually. We allude to cheap Concerts, Lectures, Institutes, &c.

It would be far better in the United States to adopt this mode, instead of offering such things gratuitously or as charities. We subjoin the following gratifying intelligence from a late English paper:—

"Tuckerman Institute. An institution bearing the above name, has for some months been in existence for the benefit of the working classes in Foxteth Park. It is situated in Bedford street, and has attached to it a news-room and a library, containing a well selected set of books, nine hundred volumes in number. The institution, which is held in a school-room, is open for the members from 7 o'clock in the evening until 10, at the exceedingly low charge of one penny per week. Lectures on various subjects are also a prominent feature in the institution; and there are in addition, other attractions of an intellectual tendency, all combining to render the institution one deserving of the attention and support of those for whose especial benefit it has been founded. It is gratifying to be able to state that, to a considerable extent, the working classes residing at Foxteth Park avail themselves of the advantages which the institution affords, the room being nightly well attended, as well as the lectures in which much interest is taken. The success of the plan has authorized such men as William Rathbone, Thomas Harvey, Thomas Bolton, and R. V. Yates, well known philanthropists of Liverpool, to act as trustees of the Institution. They are confident that at no distant day what they have in charge will rank among the leading institutions of the vicinity for the intellectual, moral, and social improvement of the working classes. Too much praise cannot be awarded to its founder, the Rev. Francis Bishop, whose object in naming it after the great American philanthropist, Tuckerman, will be generally apparent to our readers."

We would add, why cannot we have similar institutions opened in Boston and throughout the Union, in the name or in the spirit of Tuckerman? Reading Rooms, Libraries, Lectures, Concerts, and every thing of the kind might be provided, at a few cents an evening or a week. We are sure that they would be well attended and crowned with eminent success.

Good Saturday evening Concerts, vocal and instrumental, at five cents a ticket, would make the best beginning perhaps. We commend the whole subject to the general attention of our friends.

C. F. B.

Sunday Evening Lectures. The first lecture of this course was delivered last Sunday evening, at the Church of the Saviour, in Bedford street, by the Rev. Dr. Gannett. The subject was the "Importance of Opinions, as the basis of a Religious life." The evening was pleasant and the house was crowded to overflowing. Indeed many came who were unable to obtain admittance. Dr. Gannett urged, with great force, the necessity of having some opinions, of some sort or other—of having some decided and positive belief—as the foundation of a religious life. We are unable to give an abstract of his discourse, and must therefore beg our readers to be content with this bare allusion to it.

The subject of tomorrow evening's lecture, which will be held in the same place, is, God—His Holiness, Sovereignty, Paternity. We feel assured that the audience, who were so much edified, as well as gratified last Sabbath evening, will not fail to attend, again, tomorrow.

[For the Register.]

In the Obituary of Mrs Stevens, which appeared in the Christian Register last week, there were several mistakes.

Instead of Caroline it should have been Caroline P.—Instead of Waldo Stephens it should have been Daniel W. Stevens.—For Mrs. *Stephens* it should have been Mrs. Stevens.

D. W. S.

LAST PRAYERS.

Upon Time's outer verge I stand, while laves
My feet Eternity's immortal waves,
Knowing that all things which have been before
Shall be to me no more;
That dreams, emotions, vanities, desires,
Hope's incense on the altar of youth's fires,
And man's ambition, that have been before,
Shall be no more;
No more the grief,
The sting, the passion, penitence, relief,
Sweet memories, the pearls of life's brief story—
Sad memories, that dim the rising glory—
Joys which are spent, and sorrows gone before,
No more, no more.

Oh, God! before I go,
Permit my heart, its new-born zeal to know,
To know and understand, as well as feel—
My soul within this mantle broad and real
To wrap itself from woe;
A day, an hour, a moment yet impart
To hear the prayers of my o'erburthened heart;
Withhold the swoop of thy suspended sword,
One moment yet, O Lord.

O spirit mine!
How many hearts have mingled, dust with dust,
Since first inspired me with immortal trust
Thy spark divine?
How many dwell in rapture or in woe
Where now I go!
And each hath felt in turn as I to-night,
Remorse, dread, hope, peace, confidence, delight;
Each one, *alone* hath trod the path to God,
Which all have trod.
Nor found the road of all who turned to pray
So difficult, when reason led the way;
And I, though at this hour I know not why,
Have always deemed it difficult to die—
This body, which my soul shall know no more,
This body, which God lent me—to restore.

But now, at last,
The Future's radiant beams dispel the Past,
And with the lid
Of Heaven's mysterious eye is Error hid,
While angel voices, I can hear them, hymn
A requiem;
Error may be the sin and shame of Time,
But not the crime—
May cloud the soul with shadows, but may not
Its glory blot—
May bar external light, to earth akin,
But never that within.
Hear and forgive,
O Lord, the penitent, whose time is near—
The suppliant, who soon shall cease to live,
Forgive and hear.

My heart recalls its visions from the past,
The earliest and the last—
The brilliant hues that streaked the morning skies—
The morning wings, on which I sought to rise—
The failing effort, and the soothing balm,
The restoration to its early calm—
The pause, the flight, the sudden ebb, the flow,
The progress, and the end of all below;
All seem restored, commingled into one,
The transient rainbow of my setting sun;
And ah! how vividly in that recall
I see, I feel the vanity of all,
Rejoicing that whate'er of wrong there be,
Thou seest, and none else have need to see;
Thou knowest, and none else can ever know,
The guilt, abasement, pain, repentance, woe.

O Father, spare
The soul that passeth now all mortal care,
Receive, and bless
The spirit here released from earth's caress;
In mercy bend
Thine eyes upon the voyager towards his end,
And lift his heart
From out the dust of which it bears no part;
Forgive and hear,
O Lord, the penitent whose time is near,
The suppliant, who shall cease to live,
Hear and forgive.

[New Orleans Delta.

NEW PUBLICATIONS.

Review of the last half Century: a Sermon by Rev. Wm. H. Knapp. Nantucket.

One of the cant phrases of a class which may be called *Amateur Spiritualists*, a phrase parroted from Carlyle without well understanding what he means, is that this is a Mechanical Age. It seems to be supposed, except among a small class of persons remarkable for a peculiar rhetoric, that spiritual ideas have died out of the world. The truth is, that as compared with a century ago, there has been as great an improvement in the sentiments and ideas of mankind, as in any thing else. Religion has a deeper hold on the hearts of men than it had a hundred years ago. The morals of Christendom are measured by higher standards.—There is an infinitely wider philanthropy. Few persons consider what an immense enlargement there has been of the humane, moral and religious sentiments. The progress of the Christian world in this respect is well stated in this excellent sermon, delivered by Rev. Wm. H. Knapp, of Nantucket, on the close of the year and the half century. We find it published in the Nantucket Inquirer.

"Is it said that all this is mere intellectual and material progress, and that there has been no corresponding moral and spiritual advancement? Then I would answer, that if this were true, it would not be any violation of that great law of human progress, which always requires the lower to proceed and prepare the way for the higher—which requires that men shall be fed, clothed, and relieved from exhausting toil and made physically comfortable, as the first condition of spiritual development. But the statement is not true in any absolute or general sense. We admit that our physical progress has been greater than any other. This has been the most distinguished characteristic of the period which we are now reviewing. But we have also made unparalleled advances in all the higher departments of life.

"How far back are we to date the commencement of our public libraries, our lyceums, our scientific lectures, our cheap books, periodicals, people's magazines, and nearly all our means of literary culture? How long is it since the missionary enterprise had its birth?—since that great temperance reform commenced, which has carried health, peace and plenty, with good manners and steady habits, into millions of homes? How far back are we to look for the origin of our Benevolent and Mutual-Aid Associations?—our Peace, Prison Discipline, Anti-Slavery, and other moral and philanthropic societies? How old are our Asylums for the Insane?—our Reform Schools, and all similar institutions? How long have we heard of that Socialism, which seeks to organize labor for the protection and benefit of the laboring classes, or of any of the great means of ameliorating and improving their condition? All these are the work of the present generation, and as peculiar to it as the Telegraph or Steam Navigation. Our young people have witnessed its birth and growth, and so are too familiar with them to realize how great and peculiar they are. If they have not all been as successful as their advocates desired or anticipated, they all show the new direction which the public mind has recently taken; they all equally indicate that rising spirit of humanity, philanthropy and Christian love which inspired them."

Godey's Lady's Book, for January. 1850.

A letter from Mr. Godey to the Editor of a Southern paper, will show on what principles his periodical is conducted in one particular. We cannot recommend it as a work which any lady of true cultivation would desire to have. The present number contains a half-length engraving of the editor, and a laudatory notice of himself which no man of delicacy or self-respect would publish in his own journal. The following is the letter referred to.

Philadelphia, December 4, 1849.

To the Editors of the Telegraph.

Gentlemen: I have just been made aware, by an article in the '*South Carolinian*

control over its columns. I have not seen the article in your paper alluded to, and should like to receive it. Surely, living in a different part of the country should not make me liable for an offence I never committed.

"I trust, gentlemen, you will do me justice in this case, or show me that I am guilty.

"Very respectfully, yours,

"L. A. GODEY."

THE SHAKSPEARE CALENDAR; or, Wit and Wisdom for Every Day in the Year. New York: G. P. Putnam. 1850. Sold by Crosby & Nichols.

A literary curiosity. Every day in the year has a paragraph. In that paragraph is recorded some memorable historical event which took place on that day; and then follows an apt quotation, precisely fitting that event, from the great master-poet. It keeps to a due appreciation of the universality of Shakspeare's genius. Probably nothing ever happened to which some line of his will not appropriately apply. We may say without irreverence that if the Bible has a text for every moral and religious theme conceivable by man, Shakspeare's dramas furnish a motto for every chapter of human history. We recommend that this little book be placed wherever there is danger of dull company and stupid evenings. It will rapidly beget laughter, and that of no empty kind. It will stimulate thought, encourage reading, kindle the fancy, quicken humor, and afford a diversion more than merely innocent. We shall best praise the book by quoting continuously the contents of a single page. If the reader does not go and buy the book, he must be a happy man that he can afford to forego the pleasure:

April 18th. Judge Jeffries died,—1689.

"O be thou damn'd, inexorable dog!
And for thy life let Justice be accused."
[*Merchant of Venice*, Act 4, Scene 1.

April 19th. Lord Byron died,—1824.

"Yes, Lion sick, sick of proud heart; you may call it melancholy, if you will; for the man; but by my head 'tis pride." [*Troilus and Cressida*, Act 2, Scene 2.

April 20th. Dissolution of the Rump Parliament,—1653.

"Stand not upon the order of your going,
But go at once." [*Macbeth*, Act 3, Scene 4.

April 21st. Abelard died,—1142.

"Love is your master, for he masters you:
And he that is so yoked by a fool
Should not, methinks, be chronicled for wise."
[*Two Gentlemen of Verona*, Act 1, Scene 1.

April 22d. Peace of Aix-la-Chapelle,—1748.

"This peace is nothing but to rust iron, increase tailors, and breed ballad makers." [*Coriolanus*, Act 4, Scene 5.

BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW. Jan 1850.

This work, of which we have received the January number, is an honor to American Theology. It is always filled with the researches of eminent scholars and the productions of able minds. It stands apart and occupies a place by itself. For theological scholars, there is no periodical work in this country—nor do we know of any abroad,—which will better repay the attention given to it. The present number contains articles on "The Present State of Biblical Science," by Prof. Edwards; Exegetical and Theological Examination of John i: 1—18, by Prof. Stuart; Review of Talvj on the Colonization of New England, by Prof. C. E. Stowe; Classical Education in the German Gymnasia, by Dr. Hermann Wimmer; College Education, by Prof. W. G. T. Shedd; Introduction to the Book of Job; Explanation of difficult Texts in Genesis; Libraries in Boston and Vicinity; Notices of New Publications; and Miscellanies.

A CHAPTER IN THE BOOK OF PROVIDENCE: The twelfth Anniversary Address before the Mount Holyoke Female Seminary, Aug. 1, 1849: by Edward Hitchcock, D. D. LL.D, President of Amherst College. Published by the Trustees. Amherst: J. S. & C. Adams. 1849.

After tracing, with much ingenuity and in a vigorous style, the workings of a Providential Power and Plan through the leading events of sacred, civil, philosophical and literary history from the earliest times, President Hitchcock passes to a full and cordial eulogy of Miss Lyon, the former Principal of the Holyoke Seminary, and recently deceased—the accomplished and devoted Teacher of three thousand pupils, at Derry, N. H., at Ipswich, and afterwards at South Hadley,—with interesting accounts of her life, character and labors.

THE LIFE AND CORRESPONDENCE OF ROBERT SOUTHEY. Edited by his Son, the Rev. Charles Cuthbert Southey, M. A., Curate of Rhumsford, Cumberland.

The Harpers are bringing out this important work in a serial form, and the first number of the series is before us, in clear type, with double columns. It is a good chance to buy a cheap book. The way Southey wrote our English tongue, and his place in the literary history of his times, entitle everything belonging to him to a place in every scholar's library.

IRELAND, AS I SAW IT: The character, condition and prospects of the people: by Wm. S. Balch. New York: Geo. P. Putnam. 1850.

This is a very readable volume of travels by an intelligent observer. The title page is a good description of the contents. It is not a philosophical or historical work; but the writer gives an account of what he saw and presents the kind of information which a general reader is likely to desire in order to judge of the state of things for himself.

It may be found at Crosby & Nichols.

HUNT'S MERCHANT'S MAGAZINE: to be had of Crosby & Nichols.

NEWS FROM THE CHURCHES.

INSTALLATION AT UPTON. The installation of the Rev. Geo. S. Ball as Paster of the Unitarian Society at Upton took place on Thursday, the 17th inst. The order of exercises was as follows:

Introductory prayer by Rev. A. B. Fuller of Manchester, N. H.; Reading Scriptures by Rev. E. E. Hale of Worcester, Mass.; Sermon by Rev. Calvin Lincoln of Fitchburg; Installing Prayer by Rev. Samuel Clarke of Uxbridge; Charge by Rev. Alonso Hill of Worcester; Right Hand of Fellowship by Rev. F. R. Newell of Brewster; Address to the people by Rev. E. B. Wilson of Grafton; Concluding Prayer by Rev. Joseph Allen D. D. of Northboro.

The sermon was from 1st Peter, III. 18.—"For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." Subject the mode in which Christianity accomplishes its mission. This was shown to be by the regeneration of the individual man, and *through him* of society.

The exercises were listened to by one of those large assemblies, gathered from far and near, it is so refreshing to meet on such occasions and which frequent ministerial changes have almost made peculiar to by-gone days.

Upton, to its praise be it spoken, has until a few past weeks had only two Pastors ever settled in the town, the latter of whom, Rev. Mr. Wood, enjoyed a protracted ministry of over half a century and continuing till his death.

In the evening an interesting conference meeting was held in which Rev. Messrs. Hale, Stacy, Fuller, Newell, Chaffee and Mr. Chapin, participated.

The Upton society has grown up almost spontaneously, there having been no Unitarian preaching there until within three years, during which they have erected a substantial church which is well filled, and settled a pastor.

May success attend these and all other efforts for the upbuilding of our common Zion. F.

FITZWILLIAM, N. H. Rev. John Brown of Fitzwilliam has taken charge of the Academy of Hingham.

THE WEST. Letters just received from the West express the high opinion and general favor entertained towards Rev. Mr. Shippen of Chicago, (Ill.) We trust that his ministry in that thriving city will be long and prosperous. The "Christian" churches in that part of Illinois are receiving considerable accessions. Some new societies have been formed, some old ones revived, and their labors seem more blessed than at any previous period.

Prof. Norton's great work on the "Genuineness of the Gospels" is in process of distribution among the principal Theological Schools and Colleges in the United States. Those who do not receive the circulars, can make application to Rev. F. W. Holland, Boston.

MR. FRANCIS C. WILLIAMS has accepted the invitation from the First Congregational Church and Society in North Andover, under the Pastoral care of the Rev. Bailey Loring, to settle with them in the Christian Ministry,—Mr. Loring's connection having been dissolved on account of ill health.

At their parish meeting on Tuesday last, the following resolutions were unanimously adopted:

Resolved,—That in view of the dissolution of the pastoral relations of the Rev. Bailey Loring, induced by the state of his health, we tender him the warm sympathies of this society, and would express to him its ardent desire for his welfare and happiness.

Resolved,—That an association with him for nearly forty years, on the part of parents and children, the living and the departed, during which time uncommon unanimity has existed between the individual members of this large society, and between the society and their Pastor, *can never be dissolved in the hearts* of its members, however the legal bonds, which unite them, may be severed.

Resolved,—That this feeble token of personal friendship, on the part of the members of his society, be communicated by the Parish Clerk to our beloved teacher and friend, and be entered on the records of the society.

JAMES STEVENS, *Parish Clerk.*

NORTH ANDOVER, January 23d, 1850.

CORRESPONDENCE.

NEW YORK, Jan. 22nd, 1850.

MESSRS. EDITORS:—Some weeks since I noticed an article in the Register, headed, "Who is Mr. Thomas L. Harris?". In that article, after some commendatory remarks, I find this sentence—"He ought to study Philosophy and Mathematics, and cherish a profound respect for common sense." It strikes me, that a paper, professing, as the Register does, to advocate "Liberty, Holiness, Love," might use a little more encouraging fraternal tone, when speaking of one who is laboring so hard in a sister city to advance these great ends. Mr. Harris's labors are great, he devotes himself to every good and philanthropic work with the energy of one who loves all mankind with a brother's love, and feels for the sinning and sorrowing ones as if their sufferings were his own. Would that we had more such men! In these labors he spares not his own health, but often works beyond his strength.

I send you, with this, a sermon preached by him on the Sabbath after the report, disclosing the immense amount of juvenile crime and destitution in this city, was made public. I do not for a moment doubt that, if such a sermon had been preached on that day in every pulpit in this city, it would result in an *immediate* remedy of the evil. As I returned to my home after listening to it, I asked a young lady who had attended one of the most fashionable churches in this city, "What did your minister preach about?" "Oh," said she, "it was a beautiful missionary sermon, urging us to make greater efforts for the conversion of the Heathen!" Here lies the evil. There is wealth enough in New York. There is benevolence enough. But in Boston, where wealth is so judiciously expended, and benevolence so systematically diffused, you have no idea how much we need efforts like Mr. Harris's here in New York. Mr. Harris's friends are making an effort to build a church for him in the course of the present season. The ladies of his parish intend to hold a fair some time in the month of April, that they may do what they can to help. Are there no friends of humanity in Boston who can spare us of their abundance! Any contributions will be gratefully received. At any rate, let the hand of Christian sympathy be extended, and give these benevolent efforts the credit of being consistent with "common sense."

M. W. P.

☞ We would remind our readers, that the Second Lecture of the course of the Sabbath Evening Lectures, will be delivered tomorrow evening at the church in Bedford Street. Services to commence at seven o'clock. *Subject.*—God; His holiness, sovereignty and paternity.

GENERAL INTELLIGENCE.

MISSIONARY MEETING.

We give below the remainder of the report of the interesting meeting, held at the Church of the Saviour in Bedford st., on the evening of Sunday before last.

Dea. Greele was followed by the Rev. Mr. Mountford from England, who said that much of the missionary movements in England depends upon the spirit of those who are engaged in them—most of them were sectarian in their character, and those especially connected with the East Indies and the Pacific, were sustained at a success, sadly disproportioned to their mental, moral and pecuniary cost. But the missionary movements among the Unitarians in England were about their own doors. He trusted there was no need of such labors in this country. But whatever might be thought necessary, he hoped that in view of the greater advantages this country had enjoyed from its settlement, for working out the principles of religion in their purity, in view of the great influence which as liberal Christians, might be exerted by the leading minds of this city, and the influence which they are exerting abroad, with the works of Channing, that nothing would be left undone to prevent the rapid progress of this country in prosperity, from making its people materially minded.

Rev. Mr. Bellows said he feared that there was no place in the world where the influence of this movement was less likely to be realized than in Boston, where it had its origin. And this was a necessary result. Could those who are engaged in it, go abroad beyond its influence, then from the want of it would they esteem it the more highly. Some minds there are who profess to be governed by a common sense view of religion, in which the feeling exists that liberal views of Christianity should be left to take care of themselves, and run their career, unaided. Religion never did run alone, and never will—much less will liberal Christianity, if left to itself. It must be taken up and tended, and pushed, if its friends wish to prevent its decay and evaporation, from inactivity. As a means of propagation of the views which they esteemed, it was necessary that means be provided, and he was persuaded that was the best attestation of a man's spiritual faith, which led him to give liberally to disseminate his views.

In answer to the objections raised by others, that the machinery of societies tended to foster a spirit of sectarianism, Mr. Bellows defended such means, as being necessary to accomplish much good, and as not being subject to the objections supposed. As an instance of what can be done by small means, combined, he stated that the American Messenger, the organ of the American Tract Society, circulated monthly 165,000 copies, at an expense of only $15,000 per year.

Hon. Messrs. Fearing and Fairbanks spoke upon the obligations of Christians to aid in the work of putting a stop to the ravages of sin, the former dwelling upon the responsibility which men of wealth will be held for the wealth entrusted to them by God, for his service.

He feared, should no greater efforts be made for the promotion of Christianity, that the blessings now so bountifully enjoyed might be taken from us. Mr. Fearing also made some statements upon the facilities with which young man can be educated at Meadville, $50 a year being sufficient for that purpose; and addressing himself to the chairman, he said, the sum of $50 annually contributed by him for thirty years, a time which he might hope to live, and he trusted it might be much longer, would give an education to ten young men, who might devote themselves entirely to this work. With how much satisfaction would such an act be viewed at the close of a well spent life!

Rev. Dr. Gannett said that the remark of the speaker that a liberal contribution would be considered an attestation to one's belief, had struck him with unusual force. He then stated that he had an interesting fact to communicate to the meeting. At the recent session of the Association at Springfield, one of the brethren rather lightly remarked that the Association would look to the church where they were holding its sessions for a contribution of $500. At the next assembling of the meeting they were unexpectedly told that they need have no fears about the amount required of them, for it should be forthcoming. The result has proved that they have done even better than they promised, as a draft for $545 recently received from them will show. It would not be difficult to estimate how large a sum would be raised from the churches which the committee of the Association design to call upon, should they all contribute in a like proportion.

Dr. Gannett strongly urged the importance of the work of missions, and trusted that in a city like Boston, where every provision is made for the bodily wants of man, that it would not be necessary for him to put the question whether it was better to save a soul, or clothe a body.

Mr. Knight said he wished to occupy the time of the meeting, only to relate an incident which took place immediately before he left his home. A lady belonging to another denomination, stated that in the church with which she was connected $1400 were raised last year for missionary purposes. The pledge of $1000 by the Church of the Saviour, had been made a subject of gratulation, and the sum was thought to be a very liberal one—but when he told the audience that the church contributing the $1400 were not possessed of a fourth of the wealth of the other, he feared the latter would be obliged to set its mark higher in order to establish its claims to liberality.

REV. WILLIAM WARE'S LECTURES. We are glad to see announced a short course of Lectures on Florence, Rome, and Italian Life, to be delivered in this city by the Rev. William Ware, formerly of New York, the accomplished author of *Zenobia, Aurelian, and Julian.* Mr. Ware has recently spent a year in Italy, and few persons among us have gone thither better qualified, by education, taste, and an enthusiastic spirit, to appreciate the works of ancient and modern art collected in the great capitals of that delightful land.—*Transcript.*

PUBLIC BATHS IN BOSTON. Dr. Samuel Cabot, Jr. lately read before the Society in aid of Social Improvement, at the Warren street Chapel, a report on public baths. This is a very important matter, and one that has been greatly neglected in this country. We hope that amidst the many improvements of the present day, this will receive its proper share of attention. "Clean hands accompany a pure heart," in a literal as well as in a spiritual sense. The Transcript says, that the Report "presents, in a succint and cogent manner, the expediency of establishing public baths and wash houses, and, after giving a history of the success of similar establishments in Europe, shows how Boston may have them at a trifling expense."

It is not merely as a safeguard against physical evil, that Dr. Cabot urges this subject upon the attention of the wealthier and more educated classes. Personal cleanliness exerts its influence not only on the surface of the body. It strikes deeper. It reaches the inward man. Cleanliness induces self respect. The purer the body the purer the thought.

The Doctor gives extracts from English reports showing the great success of the experiments in London and Liverpool of opening public baths. The wash houses proved to be a still greater boon. It was ascertained that poor people came from a distance of several miles to avail themselves of the advantages afforded.

The wash houses, to which Dr. Cabot refers, are establishments, which contain all the conveniences, for washing and cleansing clothes. The poor, who have none of these conveniences, are thus furnished with a place, where they can cleanse their apparel, as well as their bodies. Dr. Cabot recommends an establishment, where the first half of the week shall be devoted to washing and the last half to bathing. Free tickets should be issued, under the direction of a committee, and others sold at the lowest price, possible. We commend the plan to the attention of our philanthropists.

HOUSES FOR THE POOR. Paris is about to imitate the example of London with regard to lodging-houses for the poor. A society has been formed, which already comprises eleven hundred members, many of them men of wealth and rank, the object being to build comfortable tenements for the children of poverty and toil, not only in Paris, but, if possible, in every large city of the republic. The capital of this society is to be six millions of francs, or £240,000 sterling. It is under the patronage of the President, who is said to take a lively interest in its success. Its aim, says La Presse, is to provide for the residents of our cities wholesome, well aired lodgings, at prices below those which they now pay for a single chamber in unwholesome houses.

NAVAL REFORM. A meeting in behalf of Naval Reform, was held at the State House, on Thursday evening of last week. It was called by Watson G. Haynes, and Gen. Wilson, of Natick, presided. The hall was well filled.—Addresses were made by Mr. Haynes and others, in favor of abolishing flogging and the use of spirit in the United States Navy. Several meetings, for this purpose, have lately been held. Their object is a good one, and we wish them success.

BURNS' LITERARY CLUB OF BOSTON. We learn from the Courier, that an association has been formed in this city, with the above title.—Its members, according to that paper, are already numerous, including many gentlemen of literary distinction, and the society bids fair to operate beneficially for the progress of intelligence. Its meetings are to be held monthly, and papers on general literary subjects are to be read and discussed at each. The society is confined by no sectional rules in admitting members; the presence of *mind* is the only qualification required, independently of good moral character.

HARVARD UNIVERSITY. We learn from the Courier of the 18th inst., that the Board of Overseers of Harvard University met at the Senate Chamber on the 17th., Gov. Briggs, presiding. The meeting was opened with prayer by Rev. Dr. Lowell, when, on motion of Governor Everett, it voted to proceed to the choice of Secretary in place of the late Dr. Pierce, and a committee was appointed to receive and declare the votes. They reported that the whole number of votes was 50, of which Rev. Alexander Young, D. D. had 48, and was elected. Dr. Young expressed his thanks, accepted the office, and the Governor thereupon administered to him the oath of office.

The Secretary announced that there existed three vacancies in the permanent Board, caused by the resignation by Rev. Dr. Parkman of his pastoral charge, the death of Dr. Pierce, and by the removal of George Bancroft from this Commonwealth. A letter from the last named gentleman was read, expressing his continued interest in the concerns of the institution, though he has ceased to be a member of the Board. It was stated that a nominating list was now open.

James T. Austin read the report of the visiting committee appointed last year, in which the condition and prospects of the College were represented as being exceedingly flattering. Reports on the accounts of the Treasurer; on the Library; on Rhetoric and Logic; on Mathematics; Moral and Intellectual Philosophy; Physics; History, and the Divinity School, were also read. The last report, which was very long, on motion of Rev. Dr. Gannett, and the visitation report, on motion of Mr. Buckingham, were ordered to be printed. The others were referred to the Corporation.

President Sparks announced that the following appointments had been made by the Faculty since last year, which required the confirmation of the Board, viz:—Henry J. Bigelow, Professor of Surgery, in place of George Hayward, resigned; Josiah Parsons Cooke, Tutor in Mathematics, in place of Mr. Sears, resigned; John B. Felton, Tutor in Greek, during the absence of Mr. Sophocles; Henry Lawrence Eustis of West Point, Professor of Engineering in the Lawrence Scientific School. The Corporation also thought that the interests of the Law School required the appointment of an additional Professor, learned in the law, who should give lectures and instructions, but whose residence at Cambridge should not be required, and who should receive a salary of $2000 a year. Frederick H. Allen was chosen to fill the place, with the title of University Professor of Law. The above will be balloted for at the next meeting.

The President also read the statutes which had been prepared, in relation to the government of the Observatory, which is to be styled the Astronomical Observatory of Harvard College. On motion of Gov. Everett, they were referred to a special committee, consisting of Lieut. Governor Reed, ex-Governor Everett, President Wilder of the Senate, ex-Governor Lincoln, and Rev. Dr. Sharp.

James Savage, Rev. Dr. Frothingham, and Samuel H. Walley, were appointed to nominate the usual visiting and other committees, to be appointed at the next meeting. On motion of Mr. Savage, the Board adjourned until the first Thursday of February.

LEGISLATIVE TEMPERANCE SOCIETY. The annual meeting of this Society was held in the hall of the Legislative Assembly, on Wednesday evening of last week. It is composed, as its name indicates, of members of the State government of Massachusetts. The hall was well filled by members and their friends, and quite a number of ladies were present to encourage the cause as well as grace the occasion. The meeting was called to order at seven o'clock. Prayer was offered by the Rev. Mr. Steele, after which, His Excellency, governor Briggs, took the chair as President of the Society. A committee were then appointed to nominate officers for the ensuing year. They retired for that purpose, and during their absence, the audience was addressed by Messrs. S. C. Allen, and C. T. Russell.

Mr. Allen, after touching upon a few preliminary topics, expressed his great satisfaction, that a much larger number of signatures had been obtained this year, than ever before, at so early a period of the session. Mr. Russell followed. He exhibited in an effective speech, the practical results of intemperance, and the expense it entails upon the community, as exhibited by the late Message of the governor and the address of the Mayor of Boston.

The committee, above mentioned, now returned and reported the names of the following gentlemen, as officers for the year, 1850. They were unanimously elected.

President, His Excellency G. N. Briggs; Vice Presidents, His Honor John Reed and Messrs. Geo. S. Boutwell, Samuel Hoar, and S. C. Allen; Rec. Secretary, Thomas Gill; Cor. Secretary; John Clark; Executive Committee, W. B. Calhoun, Amasa Walker, Myron Lawrence, C. T. Russell, N. B. Banks, jr., Samuel L. Crocker, Henry L. Davis, and William Babson.

His Excellency, the Governor, acknowledged the renewed honor conferred upon him, in a few appropriate remarks, and returned his thanks for this token of their esteem. His Honor, Lieut. Governor Reed, likewise returned his acknowledgments for the honors of the society; he was followed by Dea. Grant, who was warmly greeted.

The Hon. Mr. Lawrence, from Hampshire, next addressed the assembly in an eloquent strain. He gave, in a touching manner, the history of one, who had been a member of the Legislature from Berkshire, whose voice, in years gone by, had been gladly heard in the halls of Congress, but who, yielding to temptation, had died a drunkard's death.

The meeting then adjourned.

MECHANIC'S COLLEGE IN BOSTON. We copy the following from the Bunker Hill Aurora.—The object proposed is a good one, and we hope that it will be accomplished, Schools of a high order for mechanics, in which apprentices and journeymen shall be taught scientific principles, applicable to their occupations, are greatly needed amongst us.

"We understand that two gentlemen in the city of Boston propose to open a Scientific School for Mechanics—apprentices, journeymen and masters,—in which a regular course of lectures and lessons are to be given in Mechanics, Mathematics, Drawing, Engineering, &c., with the ultimate design of establishing an institution of high order, exclusively for the instruction of mechanics in all those branches of science applicable to their occupations. It is expected that the institution, should one be finally established, will be under the auspices and patronage of the Massachusetts Mechanics' Association,—one of the oldest and most respectable associations in the country. We hope it may succeed and be promotive of the honor and prosperity of the mechanics of Boston. It is eminently another of those excellent "Boston notions," which have done so much for her fame and that of her country.

THE CHILDREN'S MISSIONARY.

☞ The Children's Missionary, Mr. Barry, has labored for many months in this city. He has obtained places for a large number of destitute children, has induced others to attend our day Schools and Churches, and has established a Sunday School, which has done much good and is increasing in usefulness.

At the present time many children who come under Mr. Barry's influence, are suffering for want of proper clothing. If any young persons have garments which they would like to have judiciously bestowed, they will be most acceptable, and will be gratefully received, if left at Mr Barry's residence, No. 8 Ashland Avenue, (near 680 Washington st.) or (if more convenient) at No. 11 Essex st.

R. C. WATERSTON.

** If any children in the country, or sewing circle connected with our Churches, should desire to send a gift, it would be most welcome. tf decb

☞ THANKS. Those who have sent articles of clothing to be distributed by the "Children's Missionary" may be assured that their gifts have been most gratefully received. Several Sewing Circles in the country have most generously contributed to this useful charity. During the last week a box of most valuable articles was received from the Society under the Pastoral care of Rev. Joseph Allen in Northboro', a portion of which were made by the children of his flock. The sum also of Five Dollars has been received from a Lady—for all of which the Subscribers would return, in behalf of the Poor, sincere and hearty acknowledgments.

R. C. WATERSTON,
JOSEPH E. BARRY.
Jan26

☞ SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN. The Treasurer would acknowledge the receipt towards the funds of the above Society, from Rev. Charles Brooks, of $50,00
Jan26 E. PEABODY, Treasurer.

☞ BOSTON ASSOCIATION OF CONGREGATIONAL MINISTERS. The next meeting of this Association will be on Monday next, (Jan. 28,) at the house of Rev. R. C. Waterston in Essex street.
Jan26 SAM'L B. CRUFT, Scribe.

MARRIAGES.

In this city, Jan 15, Mr William J. McLellan to Miss Ann McKee.

Jan. 15, Mr Samuel Gould of Lawrence, to Mrs Almira D. Goodinow of Framingham.

In Charlestown, Jan. 15, Mr Michael Snow of Brooklyn, N. Y., to Miss D. M. Davis of C.

In Chelsea, Jan. 12, Mr Mathew P. Hamblin of Boston, to Miss Sarah E. McNear of Wiscasset.

In Dedham, Jan. 15, Mr George H. Vose, firm of Vose & Southland of Boston, to Miss Eliza F., daughter of George Dixon, Esq., of D.

In Randolph, Jan. 15, Mr R. W. Turner to Miss Mary B., daughter of Hon. James Maguire, both of R.

In Southampton, Jan. 9, Rev Jason Morse of Brimfield, to Miss Abby, daughter of Mr Theodore Parsons of S.

In Saco, Jan. 14, by Rev J. T. G. Nichols, Mr Joseph G. Deering to Miss Mary Hale, only daughter of Abraham Cutter, all of S.

In Nashua, N. H., Jan. 10, Mr Charles Woodbury of Somerville, Mass., to Miss Margaret Gilkerson of Boston.

In Hartford, Ct., Jan. 12, John H. Watson of Boston, to Lissie Merrill of Springfield.

In Richmond, Va., Mr J. Willard Adams, late of Boston, to Miss Susan E. T., daughter of James T. Morris.

At Elizabethtown, N. J., Jan 15, Rev John V. N. Talmage, a returned missionary from Amoy, to Miss Abby Woodruff, of E. Mr and Mrs T. expect to leave for China in February, as Missionaries, under the care of the Board of Foreign Missions of the Reformed Dutch Church.

At Charleston, S. C., Lieut. Edmund T. Shubrick, U. S. Navy, to Miss Elizabeth C., daughter of the late Dr Elias Ball.

DEATHS.

In this city, Jan. 18, at the Massachusetts General Hospital, Mrs Sarah F. Chase, daughter of the late Gustavus Fellows of Boston, 72.

Thomas H. Perkins, Jr., Esq., 53.

Jan. 12, very suddenly, Martin Gay, M. D., in his 47th year, son of the late Hon. Ebenezer Gay of Hingham.

Jan. 13, Mrs Elizabeth W., wife of the late Richard Cobb, Esq.,

Jan. 16, Mr Charles J. Murray, 36.

In Raynham, Mass., Jan. 12, Mrs Stella Deane, widow of the late Rev Samuel Deane of Scituate, Mass., and daughter of the late Hon. Seth Washburn of Raynham, 62 years 11 mos 29 days.

In Northampton, Jan. 14, Dorcas, wife of Ebenezer Hancock, 54, a native of Billerica.

In Medfield, Jan. 12, very suddenly, Mrs Anstis Townsend, (by ashes of the late Hon. Penn Townsend, Esq., of Dedham, and daughter of the late Nath'l Grund of this city.

In New Braintree, Jan. 14, at the residence of her father, J. W. Edson, Esq., Mrs Anne Maria, wife of Mr Tobias Oakman Gardner, of this city, 22.

In Pittsfield, Mrs Lydia, wife of Deacon Samuel Root, in her 90th year; Mr Daniel Merriam, 73. Mr S., his wife and two of his sons, have died within the last two months.

In Dresden, Me., Jan. 7, Thomas Johnson, Esq., 72. He was Postmaster of Dresden for 30 years.

In New Haven, Ct., Jan. 11, Mrs Olivia Day, wife of Rev President Day, 64.

In Providence, Jan 14, Mrs Lydia Carpenter, relict of the late John Carpenter, in her 78th year.

In Baltimore, Jan. 8, Mrs Elizabeth P. Perkins, daughter of the late Samuel G. Perkins of Brookline, Mass., 51.

In California, Oct. 23, Elbridge G., son of Peter Wellington of East Lexington.

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EDITED BY
DAVID A. WELLS,
Of the Lawrence Scientific School, Cambridge,
—AND—
GEORGE BLISS, JR.

THE ANNUAL OF SCIENTIFIC DISCOVERY is signed for all those who desired to keep pace with the advancement of Science and Art. The great and daily increasing number of discoveries in the different departments of science is such, and the announcement of them is scattered through such a multitude of secular and scientific publications, that it is difficult to obtain a satisfactory survey of them, even had one access to all these publications. But Scientific Journals, especially those of Europe, are accessible to but very few. It is evident therefore, that an annual publication, giving a complete and condensed view of the Progress of Discovery in every branch of Science and Art, being in fact, THE SPIRIT OF THE SCIENTIFIC JOURNALS of the year, systematically arranged, so as to present at one view, all the new discoveries and improved processes of the by-gone year, must be a most acceptable volume.

The Editors are so situated as to have access to all the scientific publications of America, Great Britain, France, and Germany; and have also received for the present volume, the approbation as well as the counsel and personal contributions of many of the ablest scientific men in this country, among whom are PROFS. AGASSIZ, HERSFORD, and WYMAN, of Harvard University.

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POETRY.

THE BENEFITS OF AFFLICTION.

VERSION OF A REMARK OF THE LATE JUDGE DAVIS.

Before my door, in summer's heat
Broadly the elms their branches spread;
Cool verdure sprang beneath my feet,
And shadows played around my head:
Joyful I passed the sultry hour,
And mocked the sun's meridian power.

But when, with withering hand, the frost
Shrivelled the leaves, and gaunt and bare
Their naked arms the elm trees tost,
While autumn tempests rent the air,
I mourned the summer's glories fled,
And copious tears of sadness shed.

When winter came, and cold and still
The ice-king forged his frozen chain,
And over snow-clad plain and hill
Midnight assumed her soleman reign,
Forth-looking from my window-bars,
Through the stripped limbs I saw the stars.

Thus earthly loves, like summer leaves,
Gladden, but intercept our view;
But when, bereft, the spirit grieves,
And hopes are crushed and comforts few,
Lo, in the depth of sorrow's night,
Beams forth from far celestial light.

We hardly know whether the following piece from the "Boston Book" is more admirable as a poem or a portrait.

THE MORNING VISIT.

BY O. W. HOLMES.

A sick man's chamber, though it often boast
The grateful presence of a literal toast,
Can hardly claim amidst its various wealth
The right, unchallenged, to propose a health;
Yet though its tenant is denied the feast,
Friendship must launch his sentiment at least,
As prisoned damsels, locked from lovers' lips,
Toss them a kiss from off their fingers' tips.

The Morning Visit—not till sickness falls
In the charmed circle of your own safe walls;
Till fever's throb, and pain's relentless rack,
Stretch you, all helpless, on your aching back;
Not till you play the patient in your turn,
The morning visit's mystery shall you learn.

'Tis a small matter in your neighbor's case,
To charge your fee for showing him your face;
You skip up stairs, inquire, inspect and touch,
Prescribe, take leave, and off to twenty such.
But when, at length, by fate's transferred degree,
The visiter becomes the visitee,
O then, indeed, it pulls another string,
Your ox is gored, and that's a different thing!
Your friend is sick; phlegmatic as a Turk,
You write your recipe and let it work;
Not yours to watch the shiver and the frown,
And sometimes worse, with which your draught goes down;
Calm as a clock your knowing hand directs,
Rhei, Jalapæ, ana grana sex,
Or traces on some tender missive's back
Scrupulos duos pulveris Ipecac;
And leaves your patient to his qualms and gripes,
Cool as a sportsman banging at his snipes.

But change the time, the person, and the place,
And be yourself the "interesting case,"
You 'll gain some knowledge which it's well to learn;
In future practice it may serve your turn.
Leeches, for instance, pleasing creatures quite,
Try them, and, bless you, don't you find they bite?
You raise a blister for the smallest cause,
But be yourself the great sublime it draws,
And trust my statement, you will not deny,
The worse of draughtsmen is your Spanish Fly!
It 's mighty easy, ordering when you please,
Infusia Sennæ, capiat uncias tres;
It 's mighty different when you quackle down
Your own three ounces of the liquid brown.
Pilulæ, pulvis—pleasant words enough,
When other jaws receive the shocking stuff;
But oh, what flattery can disguise the groan
That meets the gulp which sends it through your own!
Be gentle, then, though Art's unsparing rules
Give you the handling of her sharpest tools;
Use them not rashly—sickness is enough—
Be always "ready," but be never "rough."

Of all the ills that suffering man endures,
The largest fraction liberal Nature cures;
Of those remaining, 't is the smallest part
Yields to the efforts of judicious Art;
But simple *kindness* kneeling by the bed,
To shift the pillow for the sick man's head,
Give the fresh draught to cool the lips that burn,
Fan the hot brow, the weary frame to turn;
Kindness—untutored by our grave M. D's,
But nature's graduate, whom she schools to please,
Wins back more sufferers with her voice and smile,
Than all the trumpery in the druggist's pile.

Once more, be *quiet*—coming up the stair,
Don't be a plantigrade, a human bear,
But stealing softly on the silent toe,
Reach the sick chamber ere you're heard below.
Whatever changes there may greet your eyes,
Let not your looks proclaim the least surprise;
It 's not your business by your face to show
All that your patient does not wish to know;
Nay, use your optics with considerate care,
And don't abuse your privilege to stare.
But if your eyes may probe him overmuch,
Beware still further how you rudely touch;
Don't clutch his corpus in your icy fist,
But warm your fingers ere you take the wrist;
If the poor victim needs must be percussed,
Don't make an anvil of his aching bust;
(Doctors exist, within a hundred miles,
Who thump a patient as they 'd hammer piles.)
If you must listen to his doubtful chest,
Catch the essentials and ignore the rest—
Spare him; the sufferer wants of you and art
A track to steer by, not a finished chart;
So of your questions—don't in mercy try
To pump your patient absolutely dry;
He 's not a mollusc squirming in a dish—
You 're not Agassiz, and he's not a fish.

And last, not least, in each perplexing case,
Learn the sweet magic of a *cheerful face*;
Not always smiling, but at least serene,
When grief and anguish cloud the anxious scene.
Each look, each movement, every word and tone,
Should tell your patient you are all his own;
Not the mere artist, purchased to attend,
But the warm, ready, self-forgetting friend,
Whose genial visit in itself combines
The best of cordials, tonics, anodynes.

Such is the *Visit*, that from day to day
Sheds o'er my chamber its benignant ray.
I give *his* health, who never cared to claim
Her babbling homage from the tongue of Fame!
Unmoved by praise, he stands by all confest,
The truest, noblest, wisest, kindest, best!

Boston, May 30, 1849.

MISCELLANEOUS.

THE VILLAGE PATRIARCH.

The following is a truthful and instructive view of age dissolving in death. It is copied from a book just published by J. Snow, of London, entitled "Views of Calvary:"

"Edward B—; the name matters not; few would recognize the humble, gray-headed deacon of the little church at ———; but the name was long since 'written in the Lamb's book of life.' In a little thatched cottage, which, like its tenant, bore the marks of age, lived this venerable Christian. Attached to the cottage was a garden, which, like his heart, was well cultivated and fruitful. Whilst his hands were going through the various processes of horticulture, Edward read many a commentary on passages in the sacred Scriptures. Looking at the scenery and the man, I have often felt the sentiment,

"Earth smiles around, with boundless bounty bless'd,
And heaven beholds its image in his breast."

Probably he had never read the line,

"To look through nature, up to nature's God;"

but he *did* it notwithstanding. His life was a commentary on the genuineness of his faith. Humble, prayerful, deeply attached to the ordinances of religion, and benevolent, even beyond his power—but Edward economized within view of the cross, that he might help to spread its saving truths—all who knew him read in him a "living epistle of Christ." Speaking once of a clergyman of a neighboring parish, he said, "I have known him for many years; he is a benevolent man and a kind master, and his moral character is all that can be wished; but O sir, I wish he would preach more about Christ, the cross of Christ, the grace of Christ, and the Spirit of Christ, to his parishioners. Nothing will turn them from darkness to light but that. O, that my poor prayers may be heard for him!"

This village patriarch had not seen the great world, seldom travelled ten miles from his loved garden, and never mingled with what usually passes under the name of society, and yet his knowledge of man, of the motives that prompt to deeds, of the passions of the human heart, and of the only remedy for the confusion that reigns there, was very extensive, and to those who knew not the secret, surprising. Whence, then, these results? and how came this humble gardener to know so much about man? Why just this:—Besides "Burkitt," two or three old volumes of Puritan sermons, a few choice tracts, and, of course, the ubiquitous "Pilgrim," Edward had *one* book which he loved and prized beyond all the treasures of the world; and he had read it, studied it, prayed over it, wept over it, sung over it, until he was as familiar with its contents as he was with the fruits of his garden. He meditated upon God, and studied the human heart in its pages. It led him to the cross of Christ, in which by grace he daily glorified. It taught him to prize an evangelical ministry, to love the brethren, to reverence the Sabbath, to do good to all men as he had opportunity, and to breathe that charity and to cultivate that catholicity of feeling which are always beautiful, but especially so when they characterize old age. Edward died as he lived, near

"The cross:
There, and there only, is the power to save.
There no delusive hope invites despair;
No mockery meets you, no deception there.
The spells and charms that blinded you before,
All vanish there, and fascinate no more."

THE SCHOOLS OF BOSTON AND OF THE STATE.

We take the following items, with regard to the schools of Boston and of Massachusetts, from the addresses of Mayor Bigelow and Governor Briggs. It will be seen that the amount of money, expended for education is very large: but it is none too large. We only wish that it were more. There is no expenditure, which brings back such a large return as this. Even in a pecuniary point of view, it would be easy to show, that its rate of interest is more than compound. Knowledge is wealth as well as power. Mr. Bigelow states, that,

"There are now in the City, sustained at the public charge 197 schools, with 30,000 pupils in attendance. There has been paid from the City Treasury, during the last year, on account of these schools, for instruction, the sum of $176,930; for repairs, fuel, and other expenses of school houses, $57,695; for new school houses $99,489,—the aggregate amounting to $334,114. Besides the children educated at the public expense, there are about two thousand pupils in attendance upon private seminaries. I have reason to believe that the public schools, in general, were never in a more satisfactory state than at the present time; and that the committees having them in charge, during the past year, have faithfully and efficiently performed their duties."

With regard to the State, Governor Briggs says that,

"In 1849, there were in our three hundred and fourteen towns, 3749 public schools, in which were employed 8163 teachers, 2426 of whom were males and 5737 were females. The amount of money raised for the support of the public schools was $830,000. Add to this the amount paid for tuition in the academies and private schools, and the whole sum expended for education during the year, excluding the three colleges, was $1,168,334.

We have surely good reason to be proud of our city and our State, while our chief officers can make such statements as these. Long may our schools continue to be the pride and glory of our citizens.

BURYING IN CITIES.

There has been considerable discussion upon this subject, in Boston, during the past year. We hope that the public mind is gradually becoming enlightened with regard to it, and that before long intramural burials will cease to occur in our city. The truth is, there is scarcely, anything, which so contaminates the air, and renders it irrespirable, as the exhalations which arise from decaying bodies, whether placed beneath the floor of a church, or buried in a graveyard. The following remarks, from the London Times, are as applicable to Boston as to London.

"The entire regulation of funeral ceremonies in England is conducted upon a system not very consonant with our claims to a prominent post in the vanward of civilization. For some months past we have been occupied in protesting, week after week, against the barbarous and abominable custom of inhumation in the most crowded spots of the metropolis. Fortunate for us it is that our climate is comparatively a cold one, or plagues and pestilences would never be absent from our doors. To retain the custom of gorging our intramural churchards with corpses, and piling coffins in the vaults beneath the sacred buildings in which our families are gathered together every week for the purpose of prayer and devotion, is but to invite the Destroying Angel to hover perpetually over our heads. Laws have been laid down for the regulation of the physical phenomena of the universe, and men cannot set them at defiance with impunity. It is a law of the universe that when life and death are brought together, and the living man inhales with every breath the putrescent particles of the decaying corpse, he too must feel the influence of corruption, and be reduced to a like condition. Let us hope that these unreasonable prejudices, which,

"Sans honorer les morts, font mourir les vivants,"

will give way to more discreet habits of thought or so important a subject. It is in vain struggling against the laws of nature; it is idle endeavoring to tamper with the conditions under which Providence has appointed that life should be."

AN ANECDOTE.

A caviller once asked Dr. Nettleton, "How came I by my wicked heart?"

"That," he replied, "is a question which does not concern you so much as another, namely,—How you shall get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart or you cannot be saved; and the question which now most deeply concerns you is, how you shall obtain it?"

"But," said the man, "I wish you to tell me how I came by my wicked heart?"

"I shall not," replied Dr. Nettleton, "do that at present; for if I could do it to your entire satisfaction, it would not in the least help you towards obtaining a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven."

As the man manifested no disposition to hear anything on that subject, but still pressed the question how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the water, he exclaims, "How came I here?"

"That question," says one of his friends, "does not concern you now. Take hold of this rope."

"But how came I here?" he asks again.

"I shall not stop to answer that question now," replies his friend.

"Then I'll drown," says the infatuated man, and, spurning all aid, sinks to the bottom. [Dr. Nettleton's Remains.

Give us the man with a cheerful disposition; we love him sincerely. Storms may rage without, but to him all is calm. The contentions of the world do not affect him. He moves on calmly and happily, with a smile and a kind word for everybody. See how pleased the children are as he passes along. They each have a pleasant countenance and a light heart. Who would be cross and crabbed when it is for one's interest to be cheerful?

Foreign Pauperism—Deer Island—Romantic Incident. The Boston correspondent of the Newburyport Herald says:

"A recent visit to the City institutions upon Deer Island, enabled me to see what specimens of humanity were sent here by the parishes and landlords in the Old World. When an immigrant vessel arrives, she is boarded by Dr. Moriarty, the Port Physician, who makes a careful examination of the passengers, and orders the sick, and all those whose appearance indicates physical defect, to be sent to the City Hospital on the island. The owner, or consignee of the vessel, has to give bonds with sureties that he will pay all expenses incurred by these sick or disabled paupers, while they are in the Institutions, and also guarantee that they shall not become a burden to the state within ten years from the day of their arrival. This wholesome law is rigidly enforced by our city government; and the bills against an immigrant ship, have amounted to the sum of $800. Ship owners are not so well pleased with this system, as they were with the old method of paying head money upon passengers.

At present there are upwards of two hundred passengers upon Deer Island who have not recovered from the effects of their passage, or who were crippled before their shipment. No one can see the motley crowd of invalids there collected, without feeling indignant at the gross outrage perpetrated upon us, by those who make a Botany Bay of this country, and ship us the miserable wrecks of humanity, from their prisons, hospitals and poor houses. Out of about fifty children on that island under ten years of age, you could not select six, whose faces and bodies did not bear painful witness to the truth of the declaration, in its physical aspect, "That the iniquities of the fathers shall be visited upon the children."

The city government has commenced an immense building upon this island, calculated to accommodate fourteen hundred paupers. The cost of the building, exclusive of the site and outbuildings, will be the enormous sum of one hundred and thirty-four thousand dollars. Deer Island is only a *branch* of our pauper establishment, though, it is probable, it will soon be the abode of our entire foreign pauper population.

No one, whose attention has not been specially directed to the subject of pauperism, in its relation to immigration, would believe that so large a proportion of our paupers were foreigners, as the official returns indicate. I will state one fact, from numerous others of a similar nature. Out of one hundred and eight children born in our city poor house, the present year, one hundred and two were of foreign parents, and twenty-five per cent. of the whole number were avowed illegitimates, and the officers are of the opinion that upwards of a *third* of the whole number were of that class.

Some months since, an incident occurred in our city Lunatic Hospital, of a very peculiar character. A mother and daughter both became inmates, and were placed in the same story of the building, where they had access to the same hall. They met and recognized each other, though one had left the other years ago, in Ireland. Both had crossed the ocean, become residents here, and lost all knowledge of each other's history or fate; both became bereft of reason, and came upon the public for support, and in a mad house, surrounded by those who were hopelessly insane, the child and parent met, and though reason was dethroned, and each was there with a "mind diseased," yet nature triumphed over the clouded intellect, and for a brief moment, the parties talked of the land of their birth, and when they had separated from each other. This incident is of romantic interest, sufficient to suit the most anxious inquirer after extraordinary adventures.

Every month, we are reminded by some new fact which comes to us, of the vast number of foreigners who are taking up their abode with us.—The last novel sight which brought this subject to my mind, was the exposure for sale in our market, of meat killed according to the Jewish method, and prepared expressly for the resident children of Abraham. A parchment label, with a certificate from a priest, written in Hebrew, attested that the animal was slain in accordance with the ancient ritual law of that peculiar people. The Jews have a regular Synagogue here, and maintain public worship.

From our German residents, we have quite a number of very intelligent and thrifty citizens.—The infusion of such numbers of skilful musicians, and instrumental performers, as have come among us, has had two good effects; one, in raising the standard of excellence among performers, and the other, in teaching our bands to be less exacting in their demands for their services, and to be more accommodating to their patrons than formerly.

Christianity not of Human Origin. To me, when I look at this religion, taking its point of departure from the earliest period in the history of the race; when I see it analogous to nature; when I see it comprising all that natural religion teaches, and introducing a new system in entire harmony with it, but which could not have been deduced from it; when I see it commending itself to the conscience of man, containing a perfect code of morals, meeting all his moral wants, and embosoming the only true principles of economical and political science; when I see in it the best possible system of excitement and restraint for all the faculties; when I see how simple it is in its principles, and yet in how many thousand ways it mingles in with human affairs, and modifies them for good, so that it is adapted to become universal; when I see it giving an account of the termination of all things, worthy of God and consistent with reason; to me, when I look at all these things, it no more seems possible that the system of Christianity should have been originated or sustained by man, than it does that the ocean should have been made by him. [Pres. Hopkins.

In the latter part of Dr. Stedman's report to the city council, the following allusion is made to the late Dr. Parkman.

"Among the many individual and associated recipients of the generosity of the lamented Dr. George Parkman, few have more reason to hold his memory in grateful respect than the officers and inmates of this institution. Fully versed in every phase of insanity, and impressed as he was with the depth of suffering into which so many have sunk, it seemed an object of the kindest solicitude with him to make frequent visits to this place; to converse with true sympathy concerning the necessities of the sufferers he observed here, and to proffer with rare delicacy, not suggestions only for their comfort, but substantial and tangible gifts for their relief.

It is not long since we had the gratification of accepting from him a valuable organ for the chapel of that institution; which has afforded more pleasure, and produced a more tranquilizing effect than any other donation we have received. A piano forte, with numerous other gifts received from him at various times, have here served the same happy purpose of mollifying the grief, and calming the excitement of many a sufferer."

Winnebago Indians. From the Minnesota Pioneer, of the 12th ult, we learn that the condition of these poor wretches is deplorable.—They are represented as being nearly destitute of food, in a miserable encampment, where there is no game, half-clad and half-sheltered, where they must either receive assistance from the government, starve to death, or live by pillaging.—The Pioneer states that, a short time since, between one and two hundred of them made portage of their canoes around the Falls of St. Anthony, floated down under the guns of Fort Snelling, and glided by St. Paul in the night, within a stone's throw of the Secretary's office, and are now on their way to their old homes below.—The voice of many is, push these poor creatures—these primitive holders of the soil—westward. Civilization demands their hunting grounds and council plains. They must go westward, and westward it will be, till the last of the race find a grave in the wide bosom of the Pacific. This should not be. We enjoy their lands. The least our Congress can do, is to give them a living.

Nothing is more noble than fidelity: faithfulness and truth are the best endowment of the mind.

READINESS FOR THE ENEMY.

It is related of an officer in the American army, lately deceased, that he had drilled his forces to such perfection in artillery, and to such celerity of movement, that on one occasion, when his guns were under their sheds, the horses of the light battery in the stable, and the harness hanging up, they accomplished the work of harnessing, moving his guns two hundred yards, forming in battery, and firing a round, in a space of a minute and a half from the time the first command was given. This is presented as an instance of praiseworthy readiness for the enemy, on the part of a leader. The instance itself, while it shows us what perfection men will reach in the science of carnal warfare, serves to illustrate the idea of christian readiness to resist that old and ever hostile foe with which our moral nature is constantly beset. Drilling and discipline such as but few earthly warriors can know in their vocation, are needed, to meet the inroads of this adversity. We can have no good enginery in too sure readiness for his approaches; no knowledge of the application of our forces too profound and available for the power which he is wielding, or is in preparation to wield against us at every hour. It was in view of the christian's duty in this respect, that we find that apt and emphatic charge given to the Christian church in his day: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

We need more, far more, of this warfare in operation among men, and must have it, too, ere we shall find less of that, a representation of which has given us this illustration. Unto such a warfare is every christian called. That old Serpent, the Devil, and his evil forces, are only to be met and effectually overcome by such as can prove themselves "good soldiers of Jesus Christ." *Gospel Teacher.*

The need of Courage in Adversity. To see disease and wreck in the present, and no light in the future, but only storms, lurid by the contrast of past prosperity, and growing darker as they advance; to wear a constant expectation of woe like a girdle; to see want at the door, imperiously knocking, while there is strength to repel, or courage to bear its tyranny; indeed this is dreadful enough. But there is a thing more dreadful—if the man is wrecked with his fortune. Can anything be more poignant in anticipation than one's own self, unnerved, cowed down and slackened to utter despondency, and helplessly drifting and driven down the troubled sea of life! Of all things on earth, next to his God, a broken man should cling to courageous industry. If it brings nothing back, and saves nothing, it will save him. To be press'd down by adversity has nothing in it of disgrace; but it is disgraceful to lie down under it like a supple dog. Indeed, to stand composedly in the storm amidst its rage and wildest devastations: to let it beat over you, and leave you undismayed—this is to be a man. Adversity is the mint in which God stamps upon us his image and superscription. In this matter, men may learn of insects. The ant will repair his dwelling as long as the mischievous foot crushes it; the spider will exhaust life itself before he will live without a web; the bee can be decoyed from his labor neither by plenty nor scarcity. If summer be abundant, it toils none the less; if it be parsimonious of flowers, the tiny laborer sweeps a wider circle, and by industry repairs the frugality of the season. Man should be ashamed to be rebuked in vain by the spider, the ant and the bee. [H. W. Beecher.

Liberty. We like Burke's idea of Liberty. He says:—"Men are qualified for civil liberty, in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon the will and appetite are placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the internal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters."

W. T. G. Morton, M.D.
SURGEON DENTIST.
No. 19 Tremont Row, Boston.

Would respectfully ask public attention to an improvement he has lately introduced in making gold plates for the insertion of *Artificial Teeth*, which is certified to by the editors of the following Journals, after having personally examined several different cases.

[From the Boston Medical and Surgical Journal.]

"Gold Plate Work in Dentistry. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 23d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application, commends itself at sight. If our operators would obviate the sawying, sliding movement, which the tongue, in an imperfect cast of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having, on a recent occasion, tried with his own hands, to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention, will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register, from a highly respectable gentleman in Vermont, to whose wife a set was applied.

"The manner of fitting gold plates for the insertion of teeth, by Dr. Morton, as witnessed by you the other day, was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patients' erecting the head, after a string had connected them together, without detaching it from the jaw. First, 1 lb.; 2nd—2 lbs.; 3d—5 lbs; 4th—7 lbs.; 5th—10 lbs. No heavier weight was attached, as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by its beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced, a few days since, to be a witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumetics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"Gold Plates in Dentistry. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we could not by a strong pull with one hand, detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the adaptation of a gold plate to the roof of the mouth of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in thus supplying a defect of nature upon a very simple, and at the same time, ingenious process. He deserves the thanks of the community for this successful application of his philosophic mind to the alleviation of the misfortunes of his fellow beings; and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plates, are, that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of ten pounds without separating."

[From the Christian Alliance and Family Visiter.]

"Great Improvement in Dentistry. Dr. W. T. G. Morton of this city, has, after repeated experiments, succeeded, by a new philosophic application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth, that it will sustain a weight according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great inconvenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates. copif oct16

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